
THE CRITICAL REVIEW.

For the Month of *May*, 1766.

ARTICLE I.

Travels through France and Italy. Containing Observations on Characters, Customs, Religion, Government, Police, Commerce, Arts, and Antiquities. With a particular Description of the Town, Territory, and Climate of Nice: To which is added, a Register of the Weather, kept during a Residence of eighteen Months in that City. By T. Smollett, M. D. In II. Vols. 8vo. Pr. 10 s. Baldwin.

THE authors of the best books of travels that have appeared in England for fifty years past have generally been travelling governors, an office respectable in itself, and, when properly executed, of great utility to a community, as well as to literature. To the reproach of our national sense and dignity, this superintendency of a most important branch of education has of late degenerated into a scandalous commerce in human vanity and weakness. Every foreign domestic, every snatterer in the *vertù*, every toad-eater at a great man's table, commences travelling governor, which has brought the profession into such contempt, that it is now generally denominated *bearding*.

The opportunities those gentlemen have of making their observations, or rather their collections, are too tempting to be resisted; they accordingly commence authors of travels, or, to speak more properly, of raree-shew books; for our modern productions of that kind deserve no other appellation.—The pupil's allowance and the tutor's appointments are settled; the former is consigned to the latter, with orders that he shall view every thing that is worth seeing on his tour; that he shall wear fashionable cloaths, and keep the best of company. All this is complied with, and on their return out comes a book of travels stuffed with descriptions of magnificent courts, fine houses, and noble paintings, which have been described twenty times

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before, without a single variation, excepting the expression, and sometimes not even in that. If matter is wanting to swell the work out to the subscription or selling price, the fields of geography and history, antient and modern, lye open to the author; where he may rifle at pleasure, and bring the plunder home at his own conveniency, without danger of being impeached for plagiarism, *because what he writes arises from his subject.*

But are the ends of travelling answered by performances which owe their chief merit to the line, the square, the compass, or the pencil? Can either the pupil or the reader, by such publications, attain to that knowledge which ought to be the fruit of the tour the author has made? Are they enabled to prize their own happiness at home from the misery they behold abroad, or to distinguish in what manner the policy, constitution, and the government of their own country can be improved from foreign usages? Are they enabled to select and value, to despise and detest, according to the different objects that occur, and the different companies into which they fall? Are not even their natural sensations of what is beautiful or deformed vitiated by the implicit obedience they are taught to pay to the errors of the antients and the prepossessions of the moderns?

In the work before us we behold what we have long wished to see, a course of travels, elegant, though not luxuriant in description, calculated to gratify every craving of rational curiosity, but to destroy error and false taste however dignified by length of time or authority of names; in short, we here see a work executed upon an ethic plan, by which we mean a plan tending to introduce and improve our acquaintance with men and things; to display a comparative sketch of human nature, and to establish true notions of life and living.

Our author communicates his intelligence in a series of letters to his intimate friends, which is certainly the best adapted for the purposes of free and liberal disquisition. In his first letter he mentions his being 'traded by malice, persecuted by faction, abandoned by false patrons, and overwhelmed by the sense of a domestic calamity, which it was not in the power of fortune to repair.' Such, together with the uncomfortable state of public affairs, his own broken health, and some tender considerations, were the motives that induced the Doctor to travel: we find him at Bologne on the 23d of June, 1763. He gives no favourable account of the roads between London and Dover, and complains of the impositions he met with at the last mentioned place. The description of his passage between Dover and Bologne is curious, and may be of great use to every traveller, especially a novice. We are sorry we have not room for the very entertaining account he gives of his own situation while

while at Bologne, and of the inhospitable ordonnances of France with regard to travellers. His description of the town of Bologne, in his third and fourth letters, is more sensible and satisfactory than any we ever met with of that place; but is far from giving us the most favourable idea of the understanding of its inhabitants, or the culture of the soil. The fifth letter continues the same subject, and in the sixth we are introduced, to Paris. The Doctor describes the manner of the inhabitants, and the accommodations to be met with by strangers in this capital, in a very different light from that of any other representation we have read, and with a freedom that could be dictated by independency alone, and that honest indignation which must arise in a sensible breast at the partiality with which every thing relating to France and Frenchmen is commonly exhibited.

We cannot help feeling for our author during his journey between Paris and Lyons, which however is replete with very entertaining incidents, and, like the road through which he travels, is diversified with agreeable objects. From Lyons the Doctor directs his course to Montpellier, and takes occasion to describe the famous Pont du Garde, near Nîmes, with other antiquities in the same place. 'About five in the afternoon, (says he) I had the first glimpse of the famous Pont du Garde, which stands on the right hand, about the distance of a league from the post road to Nîmes, and about three leagues from that city. I would not willingly pass for a false enthusiast in taste; but I cannot help observing, that from the first distant view of this noble monument, till we came near enough to see it perfectly, I felt the strongest emotions of impatience that I had ever known; and obliged our driver to put his mules to the full gallop, in the apprehension that it would be dark before we reached the place. I expected to find the building, in some measure, ruinous; but was agreeably disappointed, to see it look as fresh as the bridge at Westminster. The climate is either so pure and dry, or the free-stone, with which it is built; so hard, that the very angles of them remain as acute as if they had been cut last year. Indeed, some large stones have dropped out of the arches; but the whole is admirably preserved, and presents the eye with a piece of architecture, so unaffectedly elegant, so simple, and majestic, that I will defy the most phlegmatic and stupid spectator to behold it without admiration. It was raised in the Augustan age, by the Roman colony of Nîmes; to convey a stream of water between two mountains, for the use of that city. It stands over the river Gardon, which is a beautiful pastoral stream, brawling among rocks, which form a number of pretty natural cascades, and overshadowed on each side with trees and shrubs, which greatly add to the rural beauties

ties of the scene. It rises in the Cevennes, and the sand of it produces gold, as we learn from Mr. Reaumur, in his essay on this subject, inserted in the French Memoirs, for the year 1718.— If I lived at Nîmes, or Avignon, (which last city is within four short leagues of it) I should take pleasure in forming parties to come hither, in summer, to dine under one of the arches of the Pont du Garde, on a cold collation.

‘ This work consists of three bridges, or tire of arches, one above another; the first of six, the second of eleven, and the third of thirty-six. The height, comprehending the aqueduct on the top, amounts to 174 feet three inches: the length between the two mountains, which it unites, extends to 723. The order of architecture is the Tuscan: but the symmetry of it is inconceivable. By scooping the bases of the pilasters, of the second tire of arches, they had made a passage for foot-travellers: but though the antients far excelled us in beauty, they certainly fell short of the moderns in point of conveniency. The citizens of Avignon have, in this particular, improved the Roman work with a new bridge by apposition, constructed on the same plan with that of the lower tire of arches, of which indeed it seems to be a part, affording a broad and commodious passage over the river, to horses and carriages of all kinds. The aqueduct, for the continuance of which this superb work was raised, conveyed a stream of sweet water from the fountain of Eure, near the city of Uzés, and extended near six leagues in length.

‘ In approaching Nîmes you see the ruins of a Roman tower, built on the summit of a hill, which over-looks the city. It seems to have been intended, at first, as a watch or signal-tower, though, in the sequel, it was used as a fortress: what remains of it is about ninety feet high; the architecture of the Doric order. I no sooner alighted at the inn, than I was presented with a pamphlet, containing an account of Nîmes and its antiquities, which every stranger buys. There are persons too who attend in order to shew the town, and you will always be accosted by some shabby antiquarian, who presents you with medals for sale, assuring you they are genuine antiques, and were dug out of the ruins of the Roman temple and baths. All those fellows are cheats; and they have often laid under contribution raw English travellers, who had more money than discretion. To such they sell the vilest and most common trash: but when they meet with a connoisseur, they produce some medals which are really valuable and curious.’

After giving an account of the antient ruins to be found at Nîmes, our author proceeds as follows:

‘ Fronting the Roman baths are the ruins of an antient temple,

temple, which, according to tradition, was dedicated to Diana: but it has been observed by connoisseurs, that all the antient temples of this goddess were of the Ionic order; whereas this is partly Corinthian, and partly Composite. It is about seventy foot long, and six-and-thirty in breadth, arched above, and built of large blocks of stone, exactly joined together without any cement. The walls are still standing, with three great tabernacles at the further end, fronting the entrance. On each side there are niches in the intercolumniation of the walls, together with pedestals and shafts of pillars, cornices, and an entablature, which indicate the former magnificence of the building. It was destroyed during the civil war that raged in the reign of Henry III. of France.

‘It is amazing, that the successive irruptions of barbarous nations, of Goths, Vandals, and Moors; of fanatic croisards, still more sanguinary and illiberal than those Barbarians, should have spared this temple, as well as two other still more noble monuments of architecture, that to this day adorn the city of Nîmes: I mean the amphitheatre and the edifice, called *Maison Carrée*.—The former of these is counted the finest monument of the kind now extant; and was built in the reign of Antoninus Pius, who contributed a large sum of money towards its erection. It is of an oval figure, one thousand and eighty feet in circumference, capacious enough to hold twenty thousand spectators. The architecture is of the Tuscan order, sixty feet high, composed of two open galleries, built one over another, consisting each of threescore arcades. The entrance into the arena was by four great gates, with porticos; and the seats, of which there were thirty, rising one above another, consisted of great blocks of stone, many of which still remain. Over the north gate appear two bulls, in *alto relievo*, extremely well executed, emblems which, according to the custom of the Romans, signified that the amphitheatre was erected at the expence of the people. There are in other parts of it some work in *bas relief*, and heads or busts but indifferently carved. It stands in the lower part of the town, and strikes the spectator with awe and veneration. The external architecture is almost intire in its whole circuit; but the arena is filled up with houses.—This amphitheatre was fortified as a citadel by the Visigoths, in the beginning of the sixth century. They raised within it a castle, two towers of which are still extant; and they surrounded it with a broad and deep fossée, which was filled up in the thirteenth century. In all the subsequent wars to which this city was exposed, it served as the last resort of the citizens, and sustained a great number of successive attacks; so that its preservation is almost miraculous. It is likely, however, to suffer

much more from the Gothic avarice of its own citizens, some of whom are mutilating it every day, for the sake of the stones, which they employ in their own private buildings. It is surprising, that the king's authority has not been exerted to put an end to such sacrilegious violation.

' If the amphitheatre strikes you with an idea of greatness, the *Maison Carrée* enchants you with the most exquisite beauties of architecture and sculpture. This is an edifice, supposed formerly to have been erected by Adrian, who actually built a basilica in this city, though no vestiges of it remain: but the following inscription, which was discovered on the front of it, plainly proves, that it was built by the inhabitants of Nîmes, in honour of Caius and Lucius Cæsar, the grand-children of Augustus, by his daughter Julia, the wife of Agrippa.

C. CAESARI. AVGVSTI. F. COS.

L. CAESARI. AVGVSTI. F. COS.

DESIGNATO.

PRINCIPIBVS IVVENTVTIS.

' This beautiful edifice, which stands upon a pediment six feet high, is eighty-two feet long, thirty-five broad, and thirty-seven high, without reckoning the pediment. The body of it is adorned with twenty columns engaged in the wall, and the peristyle, which is open, with ten detached pillars that support the entablature. They are all of the Corinthian order, fluted and embellished with capitals of the most exquisite sculpture: the frieze and cornice are much admired, and the foliage is esteemed inimitable. The proportions of the building are so happily united, as to give it an air of majesty and grandeur, which the most indifferent spectator cannot behold without emotion. A man needs not be a connoisseur in architecture, to enjoy these beauties. They are indeed so exquisite that you may return to them every day with a fresh appetite for seven years together. What renders them the more curious, they are still entire, and very little affected, either by the ravages of time, or the havock of war. Cardinal Alberoni declared, that it was a jewel that deserved a cover of gold to preserve it from external injuries. An Italian painter, perceiving a small part of the roof repaired by modern French masonry, tore his hair, and exclaimed in a rage, "Zounds! what do I see? harlequin's hat on the head of Augustus!"

' Without all doubt it is ravishingly beautiful. The whole world cannot parallel it; and I am astonished to see it standing entire, like the effects of enchantment, after such a succession of ages, every one more barbarous than another.'

The reader must be pleased with the following description of Montpellier,

Montpellier, a city so much celebrated in England, but where our author found every thing excessively dear. ' This imposition is owing to the concourse of English who come hither, and, like simple birds of passage, allow themselves to be plucked by the people of the country, who know their weak side, and make their attacks accordingly. They affect to believe, that all the travellers of our country are grand seigneurs, immensely rich and incredibly generous; and we are silly enough to encourage this opinion, by submitting quietly to the most ridiculous extortion, as well as by committing acts of the most absurd extravagance. This folly of the English, together with a concourse of people from different quarters, who come hither for the re-establishment of their health, has rendered Montpellier one of the dearest places in the south of France. The city, which is but small, stands upon a rising ground fronting the Mediterranean, which is about three leagues to the southward: on the other side is an agreeable plain, extending about the same distance towards the mountains of the Cevennes. The town is reckoned well built, and what the French call *bien percée*; yet the streets are in general narrow, and the houses dark. The air is counted salutary in catarrhus consumptions, from its dryness and elasticity: but too sharp in cases of pulmonary imposthumes.

' It was at Montpellier that we saw for the first time any signs of that gaiety and mirth for which the people of this country are celebrated. In all other places through which we passed since our departure from Lyons, we saw nothing but marks of poverty and chagrin. We entered Montpellier on a Sunday, when the people were all dressed in their best apparel. The streets were crowded; and a great number of the better sort of both sexes sat upon stone seats at their doors, conversing with great mirth and familiarity. These conversations lasted the greatest part of the night; and many of them were improved with music both vocal and instrumental: next day we were visited by the English residing in the place, who always pay this mark of respect to new-comers. They consist of four or five families, among whom I could pass the winter very agreeably, if the state of my health and other reasons did not call me away.'

The correspondence our author kept up in very elegant Latin, with a famous French physician of this place, whom he consulted upon his own health, and the ignorant answers the former returned him in French, gives us a ridiculous and at the same time melancholy specimen of what we have so often bewailed, the growing passion of our country for even French absurdities and insufficiency.

In the twelfth letter the Doctor makes some animadversions upon the ingratitude of the French to the memory of Colbert, who was the father and founder of their marine, manufactures, and commerce, and the great patron of the liberal arts. In the same letter he is with justice severe on the character of Lewis the Fourteenth, who, he says, 'had the glory to espouse Mrs. Maintenon in her old age, the widow of the buffoon Scarron.'

Though we agree with our author in all he says of Colbert, yet we think the ingratitude of the French to his memory may be easily accounted for, as it is from his administration that we may date the decadence of the French greatness. What was said of Augustus Cæsar is applicable to Colbert. It had been happy for his country had he never existed, unless every one of his successors has been equal to himself. Colbert endeavoured to give the French a commercial turn, to introduce a spirit of colonization, and to strike out new channels of trade. His successors left unexecuted, or executed but partially, what he had begun; and indeed we are inclined to believe the genius of the French lies more towards *char* than commerce. When we compare the prodigious armies and fleets brought to the field and sent to sea by Lewis the Fourteenth, before his people assumed a commercial character, with their marine and military establishments for fifty years past, we cannot think that France will ever make a figure equal to the English by sea, or in any branch of maritime business.

No painter ever drew a more lively or a more just groupe of figures, or introduced them under a better landscape, than what our author's twelfth letter contains. The *serious* and the *laughable* are so justly blended that we taste both, and both have their full and genuine relish.—At the time of writing the thirteenth letter we find the Doctor settled at Nice, of which we have a most entertaining account both in its antient and present state. The fourteenth letter contains many remarkable observations upon his Sardinian majesty's power and policy; and the fifteenth is a kind of an apology for what our author had said of the French nation in general in his former letters. We recommend this letter particularly to the perusal of the bloods and bucks of the British army, especially such of them as have the misfortune to be tinged with French ideas of honour. The sixteenth, seventeenth, and eighteenth letters continue the Doctor's curious observations upon Nice and its neighbourhood, nor do we remember to have met with one of them in any former work of this kind. Here we are struck with the real characteristics of painting from the life, which alone gives what we may call a succulency to literary entertainment. The nineteenth

teenth letter treats of the pleasures of the table and the œconomy of living, of which the Doctor appears to be no incompetent judge; and in the twenty-first, in which he speaks of the state of the arts and sciences at Nice, he tells us, that it is almost a total blank; and adduces very strong reasons in support of his opinion.

[*To be continued and concluded in our next.*]

II. *The Confessional; or, a Full and Free Inquiry into the Right, Utility, Edification, and Success, of establishing Systematical Confessions of Faith and Doctrine in Protestant Churches.* 8vo. Pr. 5s. Bladon.

THOUGH Protestants of the church of England, by the original principles of the Reformation, were left at liberty to search the Scriptures for the grounds of their religion, and to build their faith on this foundation; yet it was thought expedient to declare what particular doctrines they maintained, and in what points they differed from the church of Rome. Certain articles were therefore composed by some of our principal reformers, probably Cranmer and Ridley, and published by regal authority in the year 1552. These articles, commonly called K. Edward's articles, were forty-two in number.

In 1562 they were laid before the convocation by archbishop Parker, received divers alterations in the synod, were reduced to thirty-nine, and passed both houses.

When the articles were first composed, archbishop Cranmer, though he designed and desired that all bishops should have authority to cause their respective clergy to subscribe; yet, in his answer to an interrogatory put to him by queen Mary's commissioners, he declared, that "he compelled none, but exhorted such to subscribe as were willing to do it."

From the year 1562 to the year 1571 the subscription of the clergy was not general: for though the high commissioners enjoined subscription, yet they did not extend their injunction to all the clergy of England.

In 1571 the articles were again revised, and confirmed by the convocation, and established by act of parliament in their present form. By this act, subscription is required of every person who shall be admitted to the order of deacon.

The meaning of subscription, as bishop Burnet observes, is to be taken from the design of the imposer, and the words of the subscription. The title of the articles informs us, that they were agreed upon in convocation, "for the avoiding of diversities of opinions, and for the establishing of consent touching true

true religion." From whence it is evident, that a consent of opinion is designed. If we, in the next place, consider the declaration that the church has made in the canons, we shall find that though by the fifth canon, which extends to the whole body of the people, he only is declared to be excommunicated *ipso facto*, who shall affirm "any of the articles to be erroneous, or such as he may not with a good conscience subscribe to;" yet the thirty-sixth canon, which relates to the clergy, requires them to subscribe *willingly* and *ex animo*, "acknowledging all and every article to be agreeable to the word of God." These words, being part of the usual form of subscribing, evidently denote a man's own opinion, and not a bare consent to an article of peace, or an engagement to silence and submission.

The statute of the thirteenth of queen Elizabeth, which gives legal authority to the requiring of subscriptions before a man is admitted to a benefice, obliges every clergyman to read the articles of the church, and declare his "unfeigned assent thereunto."

These things make it appear very plain, that the subscription of the clergy must be considered as a declaration of their own opinion, and not as a bare obligation to silence.

Here then the question arises, how can a clergyman conscientiously subscribe, in this limited sense, to the truth of these articles? Is it to be supposed that they are free from every mixture of error, and perfectly agreeable to the word of God? What shall we say?—The compilers were not infallible; they drew them up at a time when the church was just emerging out of the darkness of ignorance and superstition; they very properly excluded the capital errors of popery, and in that respect performed an essential service to the Protestant church; but at the same time they evidently countenanced certain Calvinistical notions which are now generally exploded. The friends of the church have invented a variety of schemes in order to rescue subscribers from this embarrassment. But difficulties still remain; and the practice of requiring subscriptions is considered by many sensible writers of different denominations, as an unwarrantable encroachment on Christian liberty, or the right of private judgment.

The author of the work now before us argues against all systematical impositions with great acuteness and spirit. In the first chapter he exhibits a summary view of the rise, progress, and success of established confessions of faith and doctrine in Protestant churches.

'The Reformers, he observes, having unhappily adopted certain maxims as self-evident, namely, "that there could be no edifica-

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sion in religious society without uniformity of opinion,"—that the true sense of Scripture could be but *one*," and the like, presently fell upon the expedient of *preventing* diversity of opinions, by contracting their original plan in agreement with these maxims. The *one* sense of Scripture was determined to be the sense of the primitive church, that is to say, the sense of the orthodox fathers for a certain number of centuries. From these they took their interpretations of Scripture, and upon these they formed their rule of faith and doctrine, and so reduced their respective churches within the bounds of a theological system. The consequence of which was, that every opinion deviating from this system, whatever countenance or support it might have from a different sense of Scripture, became a declared heresy.

‘ Hence it came to pass that many Protestants of very different characters and tempers, finding these incroachments on their Christian liberty, and themselves not only excluded from communion with their brethren, but stigmatized with an invidious name, were provoked to separate from their leaders, and to set up for themselves; which many of them did on grounds sufficiently justifiable: whilst others, whose pride, passion, and self-conceit knew no bounds, and whom probably the most reasonable terms of communion would not have restrained, under the pretence of asserting their liberty against these dogmatical chiefs, formed themselves into sects, which afterwards made the most infamous use of it.

‘ That some of these sects were scandals to all religion, and nuisances to all civil society, was but too visible. That they were the offspring of the Reformation, was not to be denied. The doctrines which afterwards distinguished the sober and serious Protestant churches, were not yet made public, nor perhaps perfectly settled. They were yet only to be found in the writings of some private doctor, whom his brethren were at liberty to disown, or in catechisms for youth, or directories for ministers within their several departments.—A concurrence of unhappy circumstances, which afforded the Papists a most favourable opportunity of calumniating the whole Protestant body as the maintainers of every heresy, and the abettors of every sedition, which Europe had heard of or seen in that generation.

‘ It was to no purpose that these hot-headed irregulars were disowned, and their doctrines reprobated, by some of those eminent doctors on whom the credit and success of the Reformation seemed chiefly to depend. These might speak their own sense; but it did not appear by what authority they undertook to answer for the whole body. The nature of the case called for

for such apologies as these, that their defection from Rome might not fall under a general odium; and it might still be true that all Protestants thought in their hearts, what these indiscreet sectaries spoke out. A suspicion which was not a little confirmed by the leading principle of the most outrageous Anabaptists, which was expressed in the very words of Luther himself *.

‘ These circumstances laid the Protestants under a necessity of publishing to the whole world explicit confessions of their faith and doctrine, authenticated by formal attestations of the leading members of their respective churches. That of the Protestant princes of Germany led the way; being solemnly tendered to the emperor Charles V. in the diet held at Augsburg in the year 1530. This precedent other Protestant states and churches thought fit to follow on different occasions; and by this means acquitted themselves, at least among all equitable judges, of the scandal of abetting the schismatical and seditious enthusiasts, who about that time infested different countries under the pretence of promoting reformation.

* These confessions, being laid before the public with this formality, very soon became of more importance than just to serve a present turn. They were solemnly subscribed by the leading men of the several communions on whose behalf they were exhibited, as doctrines by which they would live and die; and were consequently to be defended at all events. And therefore, to secure the reputation of their uniformity to all succeeding times, an unfeigned assent to the public confession, confirmed either by subscription or a solemn oath, became, in most of the Protestant churches, an indispensable condition of qualifying their pastors for the ministry, and in some of admitting their lay-members to church-communion.

‘ But this expedient, intended to prevent division in particular societies, unhappily proved the means of imbroiling different churches one with another, to a very unedifying degree. Some of these confessions, in their zeal to stigmatize the heresies of the most obnoxious sectaries, had made use of terms which no less reprobated the doctrines of their orthodox brethren: the immediate consequence of which was, that several controversies which had arisen among the respective leaders of the Reformation at the beginning, and had been partly composed, and partly suspended, in regard to their common interest, were now revived, not without much heat and bitterness.

‘ On this incident, the Papists changed their method of at-

* Viz. *A Christian man is master of every thing.* See Bayle's Dictionary, art. *Anabaptists.*

tack, and readily took this occasion not only to insult the Reformed on their want of unity, but to turn many doctrines to their own account, which particular men had advanced in conformity to their own confessions.'

The author takes notice of the methods by which the reformers endeavoured to vindicate their conduct; and in the second chapter proceeds to enquire into the claim of a *right* to establish confessions as tests of orthodoxy in Protestant churches. Upon this point he says, 'Lodge your church-authority in what hands you will, and limit it with whatever restrictions you think proper, you cannot assert to it a right of deciding in controversies of faith and doctrine, or, in other words, a right to require assent to a certain sense of Scripture, exclusive of other senses, without an unwarrantable interference with those rights of private judgment which are manifestly secured to every individual by the scriptural terms of Christian liberty, and thereby contradicting the original principles of the Protestant reformation.'

In the third chapter he examines the apology of the Remonstrants for confessions, in consideration of their *expedience* and *utility*; and endeavours to shew, that by their own *concessions*, they leave them no more virtue or efficacy in instructing the ignorant, confuting errors and heresies, or silencing calumnies, than may be reasonably claimed by, and ascribed to, the writings and discourses of any particular divine of judgment and learning.

But, he says, their misfortune is, they *oscillate* the question backwards and forwards, till no mortal can find out what they mean to ascribe to, or what to detract from, the virtue and merit of a public confession.

Chapter the fourth contains a particular examination of bishop Burnet's introduction to the exposition of the thirty-nine articles of the church of England.

His Lordship, he observes, in the *History of his own Times*, has not scrupled to declare, "that the requiring subscription to the thirty-nine articles, is a great imposition." This, he makes it appear, was his lordship's uniform sentiments, in the earlier, as well as the later part of his life. A question then, says he, is naturally suggested, why he should write a book, in the mean season, with the avowed purpose of making men easy under their obligations to subscribe? an attempt which could have no other tendency, than to perpetuate the *imposition* in all succeeding times. For the point the Bishop was to clear being this, "that the articles were capable of the several senses of different doctors," the consequence would be, that *all* might safely subscribe them: which would of course supersede the necessity of abolishing subscriptions on the part of the church, let the imposition be ever so grievous to those who could not come into the

Bishop's expedients; and this, as his Lordship had good reason to know, was no uncommon case.

* Whether bishop Burnet considered, or indeed whether he saw his enterprize in this point of light, cannot be determined. That there were *some* considerations, which, notwithstanding the weight of a royal command, made him enter upon this task with no little reluctance, appears pretty plainly from the following particulars:

' 1. In a paragraph just now cited from one of his Lordship's pamphlets, we are informed that he undertook his *Exposition*, at the command of queen Mary: by whom he likewise says elsewhere, he was *first moved* to write it. But in the *preface* to his *Exposition*, he says, "he was *first moved* to undertake that work, by that great prelate, who then sat at the helm, [archbishop Tillotson] and only *determined* in it, by the command above-mentioned *afterwards*."

' You may, if you please, call this a contradiction; to me the truth of the case is clearly this, that the great prelate, unable to prevail with his friend Burnet, to undertake an affair of that nature at his own motion, applied to the Queen, whose influence, added to his own, left the good Bishop no room to decline the service, however disagreeable it might be to him.'

Our author, having examined his Lordship's solutions of the several difficulties which have been supposed to encumber the case of our English subscriptions, and having exposed the weakness of the casuistry that allows different men to subscribe the same set of articles, which, as they all agree, were intended to *prevent* diversities of opinion, not only in *different* but even in *contrary* senses; he leaves the reader to reflect upon the disagreeable situation, in which a man of this worthy Bishop's learning and disposition must be placed, when it is required of him to maintain what, in his own private judgment, he is conscious cannot be maintained without such chicanery and subterfuge, as it must be most grievous in an ingenuous mind to employ.

In the fifth chapter the author presents us with a view of the embarrassed and fluctuating casuistry of those divines, (*viz.* Mr. White, Dr. Nicholls, Dr. Bennet, Dr. Waterland, Dr. Stebbing, &c.) who do not approve of, or differ from, bishop Burnet's method of justifying subscription to the thirty-nine articles of the church of England; and concludes with the following reflections:

' We have now seen that every system of latitude is, in some particular or other, exceptionable to every one, but the particular person who invents it for his own use. It is not possible this should be the case, if the compilers of the Articles had really intended *any* latitude, or the laws concerning subscrip-

tion had left room for it. Bishop Burnet plainly saw that subscribers were bound to the single sense of the compilers before *His Majesty's Declaration* was issued, which by the said Bishop, was understood to admit of subscription in *any* literal and grammatical sense, even though it should be different from, and even contradictory to *another* literal and grammatical sense.

‘ But, says Dr. Waterland,—“ His [Majesty's] order is, that every subscriber submit to the Article in the *plain and full meaning thereof*, in the *literal and grammatical sense*. What? is the *plain and full* meaning, more than *one* meaning? or is the *one plain and full* meaning, *two contradictory* meanings? Could it be for the honour of the article, or of the king to say this? No—.”

‘ And so there's an end of bishop Burnet's scheme of latitude, as it rests upon this declaration. But then, Dr. Waterland could work another scheme out of it for his *own use*, by making the *plain and full* meaning, to signify a *general* meaning, exclusive of *all particular senses*;—till, wanting to plague and starve the Arians, he found out, that the sense of the articles relating to the *Trinity*, was *not general*, but *special, particular, and determinate*.

‘ If the subject were not too serious, one might find abundant matter of mirthful entertainment, in the *quirks and subtleties* of these eminent doctors. But should we laugh at them, no doubt but we should be told, that we wounded the church and religion through their sides. We shall therefore content ourselves with recommending to them to consider, how far this ridiculous self-contradicting casuistry may have been instrumental in giving dissenters a contemptible opinion of our church and her discipline, and in making our holy religion itself (tho' in reality it has nothing to do, either with the casuists or the casuistry) the sport and scorn of infidels.

‘ I do not doubt, but some persons will be curious to know, how it was possible for men so famous in their generation, who were so learned, judicious, and penetrating in other things, and who all thought they were driving the same nail, to be so contradictory and inconsistent, not only with each other, but even with themselves? Let such curious inquirers know then, that all these experienced workmen were endeavouring to repair, and *daub with untempered mortar*, certain *strongholds* and *partition walls*, which it was the design of the Gospel to throw down and to level. An attempt of this sort could hardly be more agreeable to the Divine will, than the building at *Babel*. And no marvel that the *craftsmen* should meet with the like success. That is to say, that their language should be confounded, and rendered unintelligible both to each other, and to all who are otherwise concerned to understand it.’

In the sixth chapter the author examines the sentiments and reasonings of Dr. Clarke, Dr. Sykes, Phileleutherus Cantabrigiensis, and others, who have pleaded for a latitude in subscribing to the articles and liturgy of the church of England, upon the supposition that every Protestant church must act consistently with it, professing to assert and maintain Christian liberty.

‘ We frankly allow, he says, that every Protestant, as such, has a right to deny his assent to, or approbation of, any doctrine, which he himself conceives to be contrary to the Scriptures. But the moment he sits down to subscribe the thirty-nine articles, circumstanced and conditioned as that subscription now is, he sits down to sign away this right (as much as in him lies), and to transfer it to the church. The church, indeed, does not in so many words require him to subscribe to any thing which is *contrary* or even *disagreeable* to the Scripture. But the church, by obtaining that subscription from him, takes the interpretation of Scripture out of his hands. It is the church, and the church only, that *finds therein*, and *proves thereby*, the propositions to be subscribed. And if a man should after that pretend to interpose his own judgment in contradiction to the church’s *findings* and *provings*, the church, with the help of the state, would soon shew him his mistake; by virtue of that *alliance*, the original instrument of which hath been so happily discovered and commented upon by a great genius of our own times. The church of *England* “ tells mankind indeed, they shall judge for themselves. But if they who take her word, do not think and judge as she does, they shall suffer for it, and be turned out of the house.” To prove the *equity* of which proceeding (*equity* and *utility*, in this author’s idea, being the same thing) is the laudable purpose of this famous new-found *alliance*.’

Bishop Clayton, in the dedication of his *Essay on Spirit*, was inclined to consider the articles not as articles of doctrine, but as articles of *peace*. “ Any attempt, says the Bishop, towards avoiding diversity of opinion, seems to be not only an useless, but an impracticable scheme.” Our author replies, The intility and impracticability of an uniformity of opinion, where men are disposed to think for themselves, is indeed an unanswerable argument that such articles *should never* be imposed, but will afford no proof that our thirty-nine articles *are not* imposed with this particular view. It actually was the attempt of our first Reformers, and is still the scheme of the churches of England and Ireland.

The seventh chapter is an attempt to discover whence the practice of subscribing the thirty-nine articles in different senses, was

was derived; and by what sort of casuists, and what sort of reasoning it was first propagated, and has been since espoused.

It was at first, he thinks, an artifice of archbishop Laud, to open a way for his own Arminian opinions.—The author pursues his enquiries farther; but his investigation is of no great importance. A latitude of interpretation became a natural and a necessary expedient, as soon as the clergy of the church of England began to adopt Arminian principles.

In the eighth chapter the author introduces the inferences arising from the foregoing disquisitions, with this ingenuous appeal to the reader:

‘I have not, willingly and knowingly, misrepresented any thing, in stating the several cases that have come under consideration. I have cited authorities fairly and candidly, and have not, to my knowledge, suppressed any thing that might shew them to the best advantage. But if any one should think there is a partial bias in the reflections I have occasionally made upon particular passages, I will readily give them up upon competent proof of such obliquity, and abide by the conclusions, which any man of common honesty and common sense shall think fit to draw from this perplexity and contradiction among so many learned writers, who, on other occasions, acquit themselves with sufficient clearness and consistency.

‘Such a one, I presume, will make no difficulty to acknowledge, that in this matter of subscription at least, a reformation is devoutly to be wished. The bishops Burnet and Clayton, the doctors Clarke, Sykes, and others, confess it, and call for it. And though such writers as bishop Conybeare, and the doctors Nicholls, Bennet, Waterland, Stebbing, &c. the heroes of our fifth chapter, neither allow the expedience of such reformation, nor would have endured any proposals of that kind without a strenuous opposition, yet their own writings on the subject, when compared together, are more than a thousand advocates for it; if it were only for the sake of taking away the offence and scandal, arising from the supposed occasion the church of England has to employ such a set of party-coloured casuists.’

The author proceeds to answer the objections against a reformation, drawn from its supposed impracticability, and proposes a method by which he thinks the grievance, which is the subject of his book, may be effectually redressed.

‘It may, says he, be demanded, would you have the church to authorize and send forth ministers and pastors among the people, without taking any security of them for the faithful discharge of their office, and particularly without guarding against their preaching false and erroneous doctrines?’

‘ Answer. In our office of ordination there are eight questions put to every priest: the answers to the second, fourth, fifth, sixth, and seventh of which seem to me to contain as ample security in this behalf, as any Christian church can desire, or can be authorized to demand; and, I believe, I should have few opponents, if I should add, that whoever performs thus much of what he promises at his ordination, will give little occasion to the church to bind him in any stricter obligation.’

Whether these general declarations will be sufficient to secure the church against the introduction of certain errors which are expressly, and indeed justly, excluded by the articles, we shall leave the reader to determine; at the same time we must acknowledge, that this ingenious writer has pointed out several glaring inconsistencies in the case of subscription to our established forms, and attacked the heroes of his fifth chapter with great dexterity and justice.

If the same article may be taken in different senses, or subscribed by a Sabellian, an orthodox Trinitarian, a Tritheist, and an Arian, as Philelutherus Cantabrigiensis supposes, we must allow with this writer, that subscription is utterly useless, as a test of opinions.

If the same article only admits of one determinate sense, and that sense is bound upon the subscriber by law, he is obliged to acquiesce in the opinion of the church; and in this particular there is an end of private judgment.

The only way he can think to escape is, by a clause in the sixth article, in which the church declares, that “whatsoever is not read in the Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith.” Yet this evasive scheme is precluded by a declaration which the subscriber has already made, namely, that “all and every article is agreeable to the word of God.”

In this dilemma what course shall he pursue? shall he wrest and distort the words of the article from their original meaning, and *compel them to come into* another which he finds more agreeable to the Scriptures? or shall he compose his conscience by an implicit faith in the interpretation of the church?—Every expedient seems to be inconsistent with the principles of an ingenuous mind; and therefore we are inclined to think, with the author of the Confessional, that ‘the stumbling-block should be removed out of the way;’ *provided* the barriers of pure and undefiled religion could at the same time be sufficiently supported against the invasion of bigots and enthusiasts.

III. *Discourses on several Subjects.* By William Cooper, A. M. Rector of Kirby-Wiske, in Yorkshire, and late Fellow of Trinity College, Cambridge. 8vo. Pr. 5s. Becket.

THE end and design of revelation, the malignity of slander, the certainty of a future state, the pernicious influence of bad examples, the precariousness of human life, the folly of pride, the insufficiency of heathen philosophy, &c. are the subjects which this author treats of in these ten discourses.

We shall not attempt to lay the substance of them before our readers, as his arguments are generally slight and immethodical.

But though he enters into no disquisition which is calculated to awaken curiosity, or command attention, yet he has the art of writing in an agreeable manner; his sentiments are just and lively; his language easy and genteel.

By the following extract the reader will see that Mr. Cooper is no friend to enthusiasm or bigotry.

A mad Whitefield and a fanatic Wesley have already violated the peace of mankind, by a schismatical division from the established church; and have yet, by another and a more enormous violation of it, thrown out the most scurrilous invectives against those, whose extensive learning, and whose unquestionable reputation, in their high calling, none dare dispute: yet, notwithstanding their magnanimous efforts to defame and molest us, they merit indeed our pity rather than our resentment. For whoever, calmly and candidly, observes the nice conduct of these truly judicious and highly illuminated doctors, will not surely scruple, on the most mature deliberation, to confess that, in the dispensation of their ministry, they aggravate the least indiscretion of their enemies, whilst, at the same time, they are ever ready to extenuate the worst prevarications of their friends. Unsettled to any one point of view, they perpetually roam about the globe, and, in order to attract the attention of mankind, they produce whole rhapsodies of unmeaning jargon; which, in their extatic fits, they recommend to their deluded auditory, by the most extravagant gestures and unnatural emotions, during which the poor creatures are taught to believe, that these emotions are the language of the spirit, and that inspiration implies the most perfect eloquence.

The life and faculties of man, at the best but short and limited, cannot surely be employed more rationally, or laudably, than in detecting such impostures as these, and exposing them, in a proper light, to the eye of the world, that others may be enabled to see into the absurdity of their proceedings, and thence determine impartially for themselves.

‘ Of all the fierce bigots, and hypocritical zealots, of the religious kind, none are of a more baneful nature, and consequently merit our attention more, than the bold, insinuating Romish missionaries ; who, under the pretext of serving God, craftily impose upon men. These old insidious enemies of our civil and Christian liberty, how often soever repulsed, still renew their attacks, and endeavour to corrupt what (thank God) they are unable to destroy. The religion, which these people are so studious to propagate, is supported, principally, by virtue of foolish reliques, intercessions of saints, masses for the dead, &c. So that we may justly call its doctrines, absurd ; its rites, paganish ; its worship, idolatrous : We may justly affirm, that it is a system of craft and policy, purposely contrived to enslave mankind, calculated entirely for the support of despotic power, and therefore totally inconsistent with the genius of a free people. Yet that which makes it the scorn of Protestants, whilst it is indeed the detestation of the whole world, is that tremendous spirit of cruelty which is inseparably blended with, and which chiefly distinguishes the papal from every other government. Hence all those horrible massacres, and persecutions, of which we frequently read. Hence, Cranmer, Ridley, Latimer, (those illustrious champions of our religion !) were staked to the ground, and there, to the immortal honor of popish mildness and moderation, suffered the most cruel torments human power could possibly inflict !’

The greatest part of these discourses consist of exhortations to a religious life ; and the author generally addresses his congregation in this warm and pathetic manner :

‘ Deceive not yourselves, therefore, my brethren ; religion has said she will make you happy ; she has proclaimed her will ;—she has invited you, and all mankind, to partake of her instructions. Listen therefore, O listen to her mild and amiable voice, and let not the thoughts of your attachment to this world exclude the thoughts of your attachment to the next. Duty, you see, as well as interest, Christianity, as well as human prudence, now require, that you attentively consider these matters, these important matters, with that strictness and regard which they so justly merit and deserve. Think on them, therefore, with due esteem ;—think on them now ;—this very period of time may, perhaps, prove decisive of your future and everlasting happiness.—Consider how vast the disproportion is between the enjoyments of this world and the enjoyments of the next.—Consider, that the pleasures of the one are fleeting and transitory ; but the pleasures of the other, permanent and eternal.—Finally, consider that God *has appointed a day in which he will judge the whole world*, in which you, and I, and

all mankind, shall stand condemned, or acquitted, before his awful tribunal.

The author has subjoined a variety of citations from Greek and Roman, English and French writers, which either serve to confirm his observations, illustrate his meaning; or, in some places, only to give the page a classic air.

IV. *A Defence of the commonly-received Doctrine of the Human Soul, as an immaterial and naturally-immortal Principle in Man, against the Objections of some modern Writers: including the true Scripture-Doctrine of Death, Life, and Immortality, and of the Necessity and Extent of the Christian Redemption.* By Thomas Broughton, A. M. Prebendary of Sarum, and Vicar of St. Mary Redcliff, and St. Thomas, in Bristol. 8vo. Pr. 2s. 6d. Johnson.

MR. Broughton informs us, that he intended to make this defence the introduction of a larger work, which he is preparing for the press, entitled, "A prospect of futurity, or the life to come, in four dissertations." But as these dissertations proceed upon the supposition of an immaterial and naturally-immortal principle, or soul, in man, and the separate existence of that principle, or soul, after the death of the body; and as this opinion has been lately attacked by the learned and ingenious Dr. Law; by the author of *A short historical view of the controversy concerning an intermediate state*; and the writer of a book, intitled, *Universal restitution, a Scripture doctrine*; he thought it necessary to publish an immediate answer to those objections, which were calculated to destroy the very foundation of his first dissertation, and invalidate much of the reasoning employed in the rest.

For the sake of method, and to give the reader a view of the points in debate, he has drawn up the objections of the three writers he undertakes to answer, in the form of propositions, and ranged them in the following order:

"I. The words *soul*, or *spirit*, in Hebrew נֶפֶשׁ, רֹחַ, שְׁמָה, in Greek πνεύμα, ψυχή, are never used in holy Scripture; to denote an immaterial principle or substance in man, wholly separable from, and independent on, his body."

In answer to this objection our author replies, that these words in their proper and original signification carry with them the idea of an immaterial substance; that πνεύμα and ψυχή have that signification in the purest writers of antiquity; that πνεύμα is applied to the Supreme Being by St. John; and that because they are used, by the sacred writers, to denote *persons*, or *peo-*

ple, &c. it will by no means follow, that there is not an immaterial principle in man distinct from his bodily frame.

“II. The state, to which death reduces us, is represented in Scripture as a state of absolute insensibility, a total privation of life and consciousness, or an utter extinction of being.”

Mr. Broughton answers, that the texts produced by Dr. Law, in support of this proposition, relate to that state only to which the *body* is reduced by death; and that the sacred writers often consider death in one particular view, or as the *end* of the present life; and do not in these passages deny the separate existence of the soul.

Upon this principle he explains several expressions in Cicero, which have been cited as proofs that this celebrated Roman had no hopes of a future existence. The philosophers, he says, fluctuated between the belief and disbelief of another life, according as their minds were employed on *moral*, or *metaphysical* considerations. On which account, he thinks, they are not to be reconciled with themselves by supposing that they *always* believed, or that they *never* believed, a future state: their writings must be considered, as melancholy instances of the *vanities* of the human mind, and the weakness of unassisted reason.

“III. The restoration of life and consciousness to the dead will not take place till the resurrection.”

In support of this proposition, Dr. Law appeals to those Scriptures which inform us, that we shall not *awake*, or be made *alive*, till the resurrection.

Our author answers, that upon the supposition of an intermediate state of real life, there is no impropriety in the Scripture's representing death as immediately followed by judgment, since the intermediate state not being a state of probation, the case of every man, at the great day of account, will be exactly the same, as if no time had elapsed between the separation and the reunion of his soul and body. As to the texts which represent the coming of Christ as *at hand*, they may much more properly be understood of the approaching destruction of Jerusalem.

“IV. The texts of Scripture, alledged to prove the separate existence of the soul, prove no such thing.”

Out of twenty-seven, commented on by Dr. Law, I shall, says Mr. B. single out three or four of the more remarkable and striking passages of the New Testament; and shall begin with

Matt. x. 28. *Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both body and soul in hell.*

“This

" This (says the doctor) only points out the distinction between this and the next life, when *soul* and *body* shall be reunited, and future punishments commence."

' It seems, then, there is such a thing as *soul* distinct from *body*; they being (by the doctor's own confession) to be reunited in the next life. If, by the *soul*, we are to understand *life* only, then the word *life* may be substituted in the place of the word *soul*; and then the passage will run thus, " Fear not them which kill the body, but are not able to kill the *life*, &c." Absurd! for whoever kills the body, effectually destroys the life of the body. But let us attend to the plain and obvious meaning of our Saviour's words.

' Here is, first, a plain distinction of man into two parts, a (*σῶμα*) *body*, and a (*ψυχή*) *soul*. The former is declared to be vulnerable, and capable of being killed or destroyed by external violence; the latter *invulnerable*, and incapable of being killed or destroyed by any force of man whatever. It is, likewise, plainly supposed, that the soul will *survive* the body. For if the body be killed, and the soul be left untouched and unhurt, the latter must continue to live, for some time at least, after its separation from the former. And whence is it, that *they which kill the body are not able to kill the soul*? Whence, but from hence, that the soul is an *immaterial* or *spiritual* substance, and consequently incapable of destruction by that violence, which destroys the animal frame. As to that *destruction of both body and soul in hell*, which God is *able* to effect, it is to be understood of the punishment or misery of the damned, compounded of body and soul, in the place of torment.

' Another text, to be considered, shall be

' Luke xx. 38. *He is not a God of the dead, but of the living.* Which Dr. Law explains thus:

" He cannot be called the God of such as be *finally* dead; but being still in *covenant* with these [*Heb. xi. 16.*—God is not ashamed to be called their God: *for he hath prepared for them a city*] they in *effect* live to him [*Rom. iv. 17.*—who quickeneth the dead, and calleth those things which be not, as though they were] though not to themselves or one another [if they did, our Saviour's proof of a *resurrection* from thence would be utterly destroyed] being as sure of a future life, as if they were already in possession of it."

' It will be necessary to produce the whole passage, as follows: *Now, that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live to him.*

' The true interpretation of this passage I take to be that,

which the learned bishop of Gloucester gives us of the parallel place of St. Matthew: *Ye do err, not knowing the Scriptures, nor the power of God.—But, as touching the resurrection of the dead, have you not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.*

‘ This is what the bishop calls “ the famous argument of Jesus against the Sadducees;” and his lordship thus explains it. “ The case stood thus: he was here arguing against the Sadducees. Now these supported their opinion, of *no resurrection of the body*, on a principle that *the soul had no separate existence*, but fell into nothing at the dissolution of the union; which principle once overthrown, they had nothing left to oppose to the writings of the prophets, or the preaching of Jesus. Against this principle therefore our blessed Lord thus divinely argues: — ‘ But as concerning the resurrection of the dead, you ground your denial of it on this supposition, that the soul dies with the body: but you err as much in not knowing the Scriptures, as in not rightly conceiving of the power of God. For the words of the law, which you allow to be a good authority, directly prove, that the soul doth not die with the body, but hath a separate existence. Now Moses tells us, that God, long after the death of Abraham, Isaac, and Jacob, called himself *their God*: but *God is not the God of the dead, but of the living*: therefore the souls of those patriarchs are yet existing in a separate state.’ This (says his lordship) is the force of the argument.” And a decisive one it is against all, who hold the same Sadducean principle.

‘ I shall only add, that to be *really dead*, (as the patriarchs certainly were) and yet (as Dr. Law and some other interpreters express it) to *live in effect*, and to *live to God*, though not to *themselves*, or *one another*, is a kind of *life* not extremely intelligible, nor explained to satisfaction by their “ being as sure of a future life, as if they were already in possession of it.”

‘ The third text shall be

‘ Acts vii. 59. *They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.*

‘ That is (says Dr. Law) my life.”

‘ But is not this to make the holy martyr’s prayer nonsense? Is it not to make him say, *Lord Jesus, receive my—nothing*? For, what is the life of a dead man, or life extinguished? Nothing.

‘ Lastly, let us consider

‘ 2 Cor. vi. 8. *Knowing that whilst we are at home in the body, we are absent from the Lord—willing rather to be absent from the body, and present with the Lord.*

“ This

" This (says Dr. Law) is strictly true, since time unperceived making no distance or difference, the season of each person's recompence really coincides with that of his death; and, therefore, to be absent from our *natural* body, is to be clothed with a *spiritual* one.—That St. Paul had no thought of an intermediate state, is plain from the first four verses: *We know, that if our earthly house of this Tabernacle were dissolved, &c.* as also from ver. 10. plainly referring all to the general judgment."

' The learned writer's observation concerning *time unperceived* may be very just, but is nothing to the purpose. For, that St. Paul's words refer to the *interval* of time between death and the resurrection, and not to the *season of recompence* after the resurrection, may be evinced from a similar passage: *I am in a strait betwixt two, having a desire to depart, and be with Christ, which is far better: nevertheless, to abide in the flesh, is more needful for you.* That is, " My desires are divided between the two conditions of longer *life* or present *death*: to die and be with Christ would be more immediately beneficial to *me*: but to live longer is better for *you* and the Christian church; and therefore I am very free to do it." Where the Apostle plainly supposes, that he himself might go to Christ in another world, and leave his disciples behind him in this. Which could not be, but during the time preceeding the general resurrection.

' But, how was it possible, Paul should be *absent from the body* and *present with the Lord*, if he had *no* immaterial principle or soul, to survive his body? The body cannot be *absent* from itself; and, whatever is absent from the body, must be *distinct* from the body. But the Apostle supposes, he himself might be *absent from his own body*. Therefore he had *something* belonging to his nature, *distinct* from his body, and capable of a *separate existence*. In short, upon the hypothesis of *no soul*, or *soul* and *life* being the same thing, the words *absent from the body*, and *present with the Lord*, are as complete nonsense, as ever proceeded from ignorance and want of judgment. Which, surely, cannot be imputed to a learned Pharisee, brought up at the feet of the great Gamaliel, and appointed by Christ himself to be the Apostle of the Gentiles.

' The vindication of these *four* texts, from the misinterpretation of the *master of Peter-house*, determines the fate of the rest, by sufficiently proving, that the *existence and separate existence* of the *human soul*, is, really, a *Scripture doctrine*.

" V. That immortality of man, of which the Scripture speaks, is not a natural immortality, but the gift of God through Christ Jesus."

Mr. Broughton replies, ' The capital text of the New Testament, in which the doctrine of immortality is contained, and
on

on which the great stress of the question is laid, is that of St. Paul, where he says, *Jesus Christ hath abolished death, and brought life and immortality to light through the Gospel*.—I entirely agree with Dr. Law, and the author of the *Short Historical View*, in understanding St. Paul's words of the resurrection of the dead; but I am much deceived, if the words *life and immortality* are to be understood of the resurrection *only*. They are words of much greater latitude, and comprehend the whole œconomy of grace, the gifts of righteousness or holiness in this life, and of everlasting happiness in the next.—The Gospel privilege of *life* is therefore so far from excluding the notion of an immortal soul, that it rather supposes such a part of the human composition, as the proper subject of holiness and happiness.

“VI. The doctrine of natural immortality vacates all use and necessity of the Christian redemption.”

Is there really, says this writer, no difference upon the supposition of an immortal soul, between the state of nature and the state of grace? Every tyro in the knowledge of the Christian œconomy must answer that there is a very wide difference. The author proceeds to shew in what this difference consists, to answer some other objections of an inferior nature, and to point out the consequences, which he apprehends, would attend the establishment of the opinion he has here attempted to confute. But we shall not descend to particulars, as we have already extended this article to a considerable length, and sufficiently enabled our readers to form a judgment of the validity of Mr. Broughton's *Defence*.

V. Essays, Moral, Religious, and Miscellaneous. To which is added, a Prose Translation of Mr. Brown's Latin Poem. By J. H. White. In II. Vols. Pr. 5s.

THOUGH these essays are not distinguished by any refinement of thought, or beauty of expression, they are by no means destitute of merit. The author reasons, on several topics, with great discernment, and delivers his sentiments in a clear and easy style.

In the first volume he discusses several cases of conscience, and other points of an ambiguous nature; and shews himself to be no ordinary casuist.

In the first essay he examines, ‘Whether truth ought absolutely, on all occasions, and at all hazards, to be strictly observed? Or whether it should be left to the discretion of every one to speak truth or falsehood, as he judges best with respect to consequences.’

In the second he introduces A. and B. disputing, like two
I
orators

orators at the bar, 'Whether or no it be lawful and justifiable, on the principles of morality and religion, to say, and order servants to say, that we are not at home, when we are?' Many plausible arguments are advanced on both sides of the question: C. is the judge, and gives his opinion of the matter in debate; but, in this important affair, he acquits himself with singular impartiality, and leaves both of them to do what, in their conscience, they think right.

The third essay is, 'On perspicuity in speaking and writing;' the fourth, 'On joining in worship with people of different sentiments, and complying with forms not wholly approved by us.'

'The safest, wisest, and best rule, that can be formed in cases of this nature, is, he apprehends, to comply in all indifferent circumstances, and in every thing which does not appear to us sinful or immoral; though we should not otherwise have chosen them, than as prescribed by authority, or practised by those among whom we live, and to which, for the peace of society, we may think ourselves obliged to submit; at the same time, forbearing, and even refusing, in all such cases, in which we cannot comply, without acting directly against our judgment and conscience.'

Natural and revealed religion is the subject of the fifth essay. The inference which he draws from previous observations on the small extent of Christianity, is, by no means, just. Since the light of nature is the only light which God has thought fit to indulge to the greatest part of mankind, for this reason, he thinks, it must be sufficient to answer all the ends, and produce all the effects, he chose should be answered and produced; as the sun answers all the ends, and produces all the effects, designed by it—and therefore, he concludes, our duty to God, and our fellow-creatures, is deducible from the light of nature.

This writer should consider, that the rays of the sun may be obstructed, and that it may be necessary to remove that obstruction before they can produce any proper effect on the place where their influence is required. Let him apply this remark to the light of natural reason, and then see what conclusion will arise. To have just notions of the Deity, purer precepts, and more efficacious motives to obedience, in a word, to have an opportunity to attain higher degrees of wisdom, virtue and happiness, is of infinite advantage to the Christian. But though Christianity is not universally established; yet we cannot with any certainty ascertain the benefit which the world in general has already received, and may hereafter receive, by the dispensation of Jesus Christ.

In the ninth essay the author enquires, whether, and how far, the opinions of the world are to be regarded, in the regulation of our moral conduct.

Our

Our readers, we apprehend, will not be displeased with the sentiments of this writer on the following case; as it is a point in which no inconsiderable number of both sexes are concerned.

Suppose, for instance, that a man was persuaded it was lawful to live with a woman as a wife, without the sanction of matrimony, as enjoined in the country where he resided; which sanction he would willingly avoid, on account of the inconveniences attending it, and which, in some countries, and under some laws, are very great; and that the woman was as fully convinced as he of the lawfulness of such a conduct; they are then to consider, whether what is gained be more than what is lost by it.

The principal, and perhaps only, advantage is, that as the contracting parties engaged themselves, without the intervention of civil or ecclesiastical authority; they can (if it be found convenient or eligible) dissolve their contract, without being subject to the almost insurmountable difficulties, that attend the application to those powers; and which powers, in some cases, cannot, consistently with their rules and forms, relieve them, how reasonable soever it may be that they should be relieved, by separation. And this advantage is greatly heightened, in their imagination, by reflecting on the many unhappy pairs legally united, who drag on their heavy chains, without any hope but from death; and who (it may be) thought themselves well suited, before experience had convinced them of the contrary. And these considerations, no doubt, prejudice many against the state, who would otherwise marry.

On the other hand, the disadvantages of this illegal kind of union are, 1st, *To the man*, disreputation with all who hold matrimony as a sacred institution; that is, with the bulk of mankind, and with whom he must have intercourse, or renounce all society: to these he will frequently be obliged to justify his conduct, and generally will fail in that endeavour, on account of their different sentiments, or, as he will call them, prejudices; and at best, must forfeit the esteem of many worthy people, whose good opinion he would be very glad to possess and cultivate.

2dly, *To the woman*, infamy, with far the greatest part of both sexes, who will not scruple, how unjustly soever, to rank her with the most abandoned; and even the more considerate, who make proper distinctions, and allowances, will be ashamed of her acquaintance, and not dare (for their own sakes) to justify her, or be known to converse with her; she herself will want the confidence, that always accompanies acknowledged innocence, and will be obliged to spend most of her time alone;

as she will not be received in reputable private company, nor regarded nor treated in public, on the common terms of polite, not to say honest people, and must sometimes (if the scruples not however to appear) suffer either positive or negative insults: the man also must shamefully submit to see these indignities offered to the woman that he loves, or resent them, which may draw on worse consequences; to all which he exposes himself, and her by this conduct, and to a constant repetition of them.

3dly, *To the children* illegitimacy, with its train of evils, whether regarding their personal characters, or legal interests: these are brought into the world under peculiar disadvantages, such as (it is highly probable) their parents would have thought some reproach to themselves, had it been their own case; at least, could not but have wished it otherwise.

Now, let these people remonstrate, that "it is a foolish world in which they live; and that they think it unreasonable to subject themselves to the idle opinions and customs of it, with all its inconveniences, when they know better, and could establish more reasonable laws, if they had the modelling of them; and as it is, why should they not govern themselves by such as their own judgments dictate, and in which their own consciences acquiesce?"—Be it so—the question is not what is lawful, but what is expedient? If they live alone, secluded from the rest of the world, all might be well: but they live in society; and this society will think and speak of them, and act towards them, according to their own sentiments and customs; nay, if you please, prepossessions.—What then? Is the good opinion, the esteem, the friendship, and are the good offices of this society, in which you live, and must live, worth having, or not? If not, you are right in satisfying your own conscience only; but if they are, what value do you set on these benefits? For here is the proportion to be settled; if you rate the advantages procured, by cynically persisting in your own way of thinking and acting, higher than those you lose by it, nothing more is to be said; you act wisely. But, if on mature deliberation, you find that more is forfeited than gained, then you act foolishly for yourselves.

These volumes contain the author's sentiments on virtue and happiness, riches and poverty, benevolence, reputation, Dr. Brown's Essays on lord Shaftesbury's characteristics, Mr. Hume's idea of liberty and necessity, politeness and complaisance, parental authority, the present method of trial by juries, and other subjects.

They are said to have been collected from a considerable number, written at different periods of life, as hours of leisure, from the business of a profession, afforded opportunities.

The

The translation of Browne's Latin poem, *De Animi Immortalitate*, was written soon after the publication of the original, before any other translation had appeared, and was intended to be so close and literal, as even to preserve, in some degree, the Latin phraseology. But what advantage the author proposed by this servile adherence to the Latin idiom we cannot conceive.

VI. *The History of the Popes, from the Foundation of the See of Rome, to the present Time*. By Archibald Bower, Esq; *Heretofore Public Professor of Rhetoric, History, and Philosophy, in the Universities of Rome, Fermo, and Macerata, and, in the latter Place, Counsellor of the Inquisition*. Vol. V. and VI. 4to. Pr. 10s. 6d. each volume. Sandby.

Determined as we are to avoid all prepossessions, either of friendship or enmity, we sat down to the review of the work before us with a full intention to give an illustrious specimen of our impartiality, by recommending to the public whatever we could discover to be praise-worthy in it. We resolved to separate the character of the author from that of the man; which we have been obliged often to censure with severity*. We blotted from the tables of our memory all the flagrant offences of imposture, hypocrisy, avarice, falshood, and prevarication, of which this author has been convicted by the protestant doctor his antagonist, with such a plenitude and precision of evidence as vindicates the ways of Providence, in bringing crimes to light which are almost inscrutable by human justice or wisdom. We were even resolved to forget his piracies, or rather translations from Tillemont, which he palmed upon the world as original compositions; to overlook his mercenary views, in swelling out to a most disproportioned bulk the share allotted to him in writing the Ancient Universal History; and to have cancelled the severe, though just, portraiture of his conduct in that undertaking, drawn by Psalmanazar in his life.

But alas! his own demerits have baffled all our kind intentions in his favour. The same plagiarisms occur in these volumes as in the former; the same trite observations; the same complaisance for the œconomy of popery, and the persons of the popes, that are to be found in other itale Roman catholic apologists and pensionaries. However, let him speak for himself; and let us consider how tenderly he treats one of the most impudent forgeries in the Roman church, in the story of an image (which

* See vol i. and ii. passim.

ought to have been called a picture) said to have been painted by St. Luke.

* Alexis Ducas upon his falling out of the city of Constantinople to attack the French and the Venetians, caused a famous, and, as was believed, a miraculous image of the Virgin Mary, to be carried at the head of his army. Of this image frequent mention is made by all the Greek historians, and the victories the emperors gained ever since the year 973 are all ascribed by them to that image, as it was constantly carried before their armies. But far from defending them at this juncture it was not able to defend itself, and was taken with the imperial standard. This image was supposed to have been painted by St. Luke; and the Venetians pretend the image that is to be seen in the church of St. Mark at Venice, to be the identical image that was taken by them on the present occasion from the Greeks. But from one of Innocent's letters it appears, that the image supposed to have been painted by St. Luke was taken by the Venetians out of the church of St. Sophia, that the patriarch excommunicated them on that account, and that the pope confirmed this sentence, and thus obliged them to restore it.

Would any protestant writer of the smallest degree of discernment have mentioned so infamous a piece of fanaticism, without branding it with the epithets it deserves? But according to our author's method of telling the story, we are ignorant whether the image was or was not painted by St. Luke; and whether it was or was not the mother of all the absurd miracles ascribed to it by the superstition of the times. Similar to this passage is the following, during the pontificate of pope Innocent the III.

* The only thing we read of Innocent, after the celebration of the council, is his carrying in a solemn procession the famous image called Veronica from the church of St. Peter to the hospital of the Holy Ghost, and from that hospital back to St. Peter's. Of this image mention is made by some writers long before Innocent's time, and by them we are told, that as our Saviour was carrying his cross to mount Cavalry, and *sweat ran from his face like drops of blood*, a pious woman, named by some Berenice and by others Veronica, wiped it with her handkerchief, upon which our Saviour, to reward her piety, left imprinted the true image of his countenance. Innocent composed a prayer in honour of this image, and granted a ten days indulgence to all who should visit it. John XXII. more generous than Innocent, vouchsafed no less than ten thousand days indulgence to every repetition of the prayer: *Hail holy face of our Redeemer, printed upon a cloth as white as snow; purge us from all*

all spot of vice; and join us to the company of the blessed. Bring us to our country; O happy figure! there to see the pure face of Christ. This prayer is publickly said to this day; and I need not tell the reader what kind of worship is thereby paid to that image. Some will have the word Veronica to be an abbreviation of the two words *Verus Icon*, or true image, and consequently the name of the image and not of the woman. This famous handkerchief is still to be seen in St. Peter's at Rome, and likewise at Turin, as is St. John Baptist's right arm to be seen at Genoa and at Malta, and we read of many other reliques that are thus to be met with in many different places.

The merits of pope Clement IV. are thus blazoned by our author:

“The preceding popes had, generally speaking, made it their study to enrich and aggrandize their families at the expence of the church. But Clement from the very beginning of his pontificate took care to let his relations know that they must expect nothing from him as pope, but content themselves with the wealth as well as the rank they enjoyed before his promotion. The letter he wrote upon this subject to his nephew Peter le Gros deserves particular notice; and I shall therefore give it in his own words. “Many (says he) rejoice at our promotion; but to us, who are to bear so heavy a burthen, it is no matter of joy, but of grief and concern. From hence therefore learn to be more humble and more complaisant to all than you were before. We will not have you, nor your brother, nor any of our relations to come to us without our particular order; if you do, you will return disappointed and confused. Think not of marrying your sister more advantageously on our account. For neither she, nor her husband must expect any thing from us above her former condition. If she marries the son of a gentleman (Militis) I propose giving her three hundred livres of silver, but nothing at all if she aspires at a higher rank. Let none but your mother know what I now write to you. It would grieve us to find any of our relations elated with our promotion. Let Mabilla and Cecilla (the pope's two daughters) be satisfied with the husbands they would have chosen had we no preferment at all.” The pope closes his letter with forbidding his daughters to recommend to him any person whatsoever, and assuring them, that their recommendation would not be attended with any the least advantage to those they recommended, but would prove hurtful to them, especially if their recommendation had been procured with presents. This letter is dated from Perugia, the 27th of March, 1265, that is, little more than a month after his promotion. Hocsemius, a canon of Liege, who has written the lives of the bishops of that city from the year

1147 to the year 1348, in which he flourished, tells us, that as many persons of great distinction courted Cecilia, Clement told them joking, that it was not Cecilia they courted, but the pope; that she was not the pope's daughter, but the daughter of Guido Fulcodius, whose daughter they never would have courted: and he could never be prevailed upon to consent to their marrying any of a superior rank to their own. They therefore both retired to a monastery, and there passed the remainder of their lives. The same writer adds, that Clement had a brother rector of a parochial church, and that all he could be persuaded to do for him was, to transfer him from that church to one somewhat richer. Of all things he abhorred, says Trithemius, plurality of benefices as a most scandalous abuse, and obliged even his own nephew, who had three, to resign two of them, only allowing him to chuse which of the three he pleased. As some interposed in his favour, telling his holiness that he should rather add a fourth benefice to the three that one so nearly related to him already enjoyed, and had been thought to deserve; the pope answered, that if his nephew was not satisfied with one benefice he deserved none, and should have none.'

This same worthy disinterested pope, however, was the friend and patron of Charles of Anjou, brother of St. Lewis, king of France, and, by the mere nomination of Clement, afterwards king of Naples, but one of the most bloody tyrants that ever disgraced humanity. He it was who put to death on the scaffold Conradin, the young duke of Suabia, the undoubted heir to the crown of Naples, and committed, under the papal authority, the most execrable barbarities. Mr. Bower seems to acquit Clement IV. of the charge of advising Charles to put Conradin to death, but the fact is too well established to admit of any doubt, even supposing Conradin to have been beheaded after that pope's death.

Let us now attend to the manner in which our author represents a most atrocious murder, which has a near connection with the English history.

'During Gregory's stay at Orvieto arrived in that city Edward, the son and successor of Henry III. of England, on his return from the Holy Land, where he had contracted an intimate acquaintance with his holiness. Being received by Gregory with all possible marks of esteem and affection, he complained to him of the cruel murder of his cousin Henry, the son of Richard earl of Cornwall and king of the Romans elect, begging he would exert all his apostolic authority in revenging his death upon the assassins. These were Simon and Guido, the sons of Simon de Montfort, earl of Leicester, slain with his eldest son Henry and many of the barons in the battle of Evesham,

sham, fought on the fourth of August, 1265. Upon his death and the defeat of the barons, his two surviving sons Simon and Guido fled to Italy, and hearing that Henry, Richard's son, was at Viterbo, having been sent thither by his father to engage the new pope in his interest, they repaired to that city in 1271, while the see was yet vacant, and one day falling upon Henry while he was assisting at Divine service in the church of St. Lawrence, without any regard to the sacredness of the place, mortally wounded him, and then, dragging him by the hair out of the church, dispatched him with many wounds. In 1272, when king Edward arrived at Orvieto, Gregory had yet taken no notice of this barbarous and sacrilegious murder. But, being informed by the king of all the aggravating circumstances attending it, he summoned Guido, Simon being dead, and count Aldebrandino Rosso, his father-in-law, to whom he had fled for protection, to appear before him in a limited time. The count appeared and satisfied the pope, that he was no ways accessory to the murder. But by Guido no regard was paid to the summons; and he was therefore, the following year, not only excommunicated with unusual solemnity by the pope, but declared, with all his descendants to the fourth generation, infamous, incapable of bearing any honours, or making a will; all were anathematized who received, favoured, or admitted him into their houses; the governors of towns and provinces were strictly enjoined to arrest him, and all cities, towns, or villages, where he should be suffered to live, were interdicted. This sentence was pronounced by Gregory on the first of April, 1273. Guido, finding himself thus driven, like a wild beast, out of all human society, was in the end forced to deliver himself, lest he should by others be delivered up to the pope, in which case he could expect no mercy. While Gregory therefore was on his journey from Orvieto to Florence, Guido unexpectedly appeared before him on the road, stripped of all his garments to his shirt, with a rope about his neck, attended by all his accomplices in the same condition, acknowledging their crime, begging for mercy, and submitting themselves entirely to the will of his holiness. Gregory granted them their lives, but delivered them all up to Charles, king of Sicily, to be kept by him closely confined to the hour of their death. As Guido, during his confinement, gave many tokens of a sincere repentance, the pope empowered the patriarch of Aquileia to absolve him from the excommunication, but could never be prevailed upon to remit any of the other punishments he had inflicted upon him. All this Gregory notified to Edward, king of England, by a letter dated the 29th of November of the present year.

Before we close our review of the sixth volume of this despicable

cable performance, we cannot help animadverting on a new species of author-craft which Mr. B. has imposed on the public. He has given quotations from a work that has not yet appeared in print, written by a noble lord; a dignity which we suppose Mr. B. thinks must render his lordship's work sacred from criticism. As we have not had an opportunity of seeing the unpublished *Life of Henry II.* the perusal of which we suppose is reserved for a chosen few, we think any quotation from it is unfair, and can look upon it in no other light than as literary smuggling. The passage quoted relates to the famous Thomas Becket, who was killed in his own cathedral, in the reign of Henry II. and who is severely censured by the noble author. His lordship cannot entertain a greater detestation than we do of ecclesiastical turbulence, but we dare not by the lump condemn all clerical resistance. However unjustifiable the motives might be, we believe it would be no hard task to prove that in former times the liberties of England were saved by her clergy; nor do we know which is preferable, an ecclesiastical or a civil tyranny. The fashion is to rail against proud prelates; but where is the difference between lawn and purple, if the arm that wears either crushes mankind? Perhaps no part of the English history requires to be treated with more tenderness and circumspection than that period which his lordship has selected to employ his pen.

The seventh volume of Mr. B's history opens with the reign of pope Urban V. who, he tells us, was visited by three kings, among whom was Waldemoris, (Mr. B. ought to have called him Waldemar) king of Denmark; 'but (says our historian) what business brought him thither history does not inform us.' No—we do not suppose the histories Mr. B. has consulted do; but other histories tell us, that almost all the princes in the North had entered into a confederacy against Waldemar, who finding himself unable to oppose them, assumed the sanctimonious character of a pilgrim to the holy see, which gave him some hope of assistance. Urban was succeeded by Gregory XI. in whose pontificate Wickliff, the famous English reformer, appeared. Our author's account of him is as follows:

'In the mean time, the hot season approaching, Gregory left St. Peter's in the Transtiberian city, the lowest part of Rome, where he had hitherto resided, and went to St. Mary the Greater's, on Mount Exquilin, on the 16th of May, with a design to repair from thence, as the heat increased, to Anagni, and pass the summer there. He remained at St. Mary the Greater's till the 30th of May, when he set out for Anagni, which city he entered on the second of June, having passed two

days at a Greek monastery pleasantly situated on the road. It was during his stay at St. Mary the Greater's and on the 22d of May that Gregory wrote the several letters, that have reached our times, against the famous John Wickliff, whose doctrine was at this time received by many with great applause in England. By one of these letters, addressed to the chancellor and the university of Oxford, the pope severely reprimands them for suffering the doctrine of Wickliff, which he calls pestilential errors, to take root in England, to the disgrace of the catholic faith; and orders them to seize him and deliver him up to the archbishop of Canterbury and the bishop of London, or to either of them. He wrote the same day letters to these two prelates, enjoining them by one of them to inform themselves privately concerning the doctrine of Wickliff, and, if they found it to be such as it had been represented to the apostolic see, to keep him carefully and closely confined till further orders. By the other they were required, in case they could not apprehend him, to summon him by an edict, published at Oxford and other frequented places, to appear in the term of three months at the tribunal of the apostolic see. By a third letter Gregory charged the two prelates to inform the king, Edward III. his children, and the grandees of the kingdom, of the errors taught by Wickliff, and exhort them to concur with them in extirpating the said errors.

‘ In the last of these letters the pope sent inclosed sixteen propositions, which Wickliff had been accused to him of holding and publicly maintaining; and these were, I. That the eucharist is not the real body of Christ, but only the figure or representation of it. II. That the substance of the bread and wine remain after consecration. III. That the accidents of the bread and wine cannot possibly subsist without a subject, or the substance. IV. That Christ is not present really, identically, and corporally in the eucharist. V. That the Roman church is no more the head of all churches than any other. VI. That the pope has no more authority than any other priest. VII. That the temporal princes may, nay and are bound, on pain of damnation, to deprive a delinquent church of its temporalities. VIII. That the Gospel alone is sufficient to direct every Christian. IX. That no ecclesiastic ought to have prisons for punishing delinquents. X. That excommunications, interdicts, and other ecclesiastical censures, when employed for the temporalities of the church, are in themselves null. XI. That every priest, lawfully ordained, is sufficiently impowered to absolve from any sin whatever. XII. That the sacraments administered by bad priests are null. XIII. That tithes are mere alms, and the parishioners may retrench them, if their priest misbehaves

misbehaves or neglects his duty. XIV. That those who forbear to preach the word of God, to perform Divine service, or assist at it, on account of any excommunication or interdict, incur thereby the excommunication. XV. That the institution of the Mendicant order is repugnant to the Gospel; and lastly, that it is encouraging idleness, and therefore sinful to relieve them.

As many had embraced the doctrine of Wickliff at Oxford, neither the chancellor nor the university seemed inclined to comply with the pope's injunction. But the archbishop of Canterbury and the bishop of London sent them a peremptory order to summon Wickliff, a member of their university, to appear in the term of thirty days before them, or their delegates, in the church of St. Paul at London, and there answer for the doctrine which he had been accused at the tribunal of the apostolic see of holding and publickly maintaining. They summoned him accordingly, and he appeared, pursuant to the summons, at the time and place appointed. But being protected by the ministers of king Richard II. who had succeeded Edward III. on the 22d of June of the present year 1377, being then in the eleventh year of his age, by the duke of Lancaster, and by the greater part of the nobility as well as by the citizens and people of London, no longer able to bear the daily encroachments and impositions of the court of Rome, the bishops dared not arrest nor imprison him, but were obliged to content themselves with only silencing him. Wallingham, who flourished in 1440, writes, that Wickliff on this occasion softened, and, in some degree, retracted such of his assertions as had given most offence, and thus escaped all punishment for the present. Of Wickliff we hear no more during the pontificate of Gregory.

We have here a specimen of our author's accuracy, as it is certain that Wickliff was so far from being favoured by the Londoners when he appeared in St. Paul's church before their bishop, that the duke of Lancaster, Wickliff's patron, was in some danger of his life on account of the duke's and lord Percy's treatment of their ordinary. The same inaccuracies are discernible in every part of this author's history, but we should mispend our reader's time in animadverting upon his faults in point of learning; let us therefore examine how he has acquitted himself towards his subscribers.

His work is intitled, "The History of the Popes from the Foundation of the See of Rome to the present Time."—But does his book answer his specious title-page? He consumes seven volumes, to the 486th page of the last volume, in giving us a history of the popes down to the year 1676, where we suppose Tillemont and the other French authors he has translated fall him, and from that

period to the present his history takes up almost sixteen entire pages, by which the most interesting passages that can occur to a Protestant reader in a papal history, are entirely omitted, and the most important part of the history of the popes is reduced into less than an index. We remember that about three years ago a very intelligent writer, who signs himself Philalethes, made some observations in the public news-papers upon Mr. B's contracting his history into two volumes more, after having translated almost five volumes from Tillemont. What would he have said, had he seen the principal occurrences of those two volumes reduced to eight leaves?

This management is similar to Mr. B's conduct as a man as well as a writer, and perhaps no age can produce two such phenomena of imposture as the present can in the persons of B. and Psalmanazar. The former tympanised, as we may call it, for profit, the share he had in the Ancient Universal History, by which the Byzantine History was shrivelled up into little better than a table of chronology.—Both came from the continent, with a tale which gave them merit in Protestant eyes, as converts.—Psalmanazar said he was brought from Japan by father Rhodes, a Jesuit, and afterwards escaped from him. Bower pretended to have escaped from the Jesuits also.—Psalmanazar amused Protestants with the human sacrifices offered to the idols of Formosa. Bower imitated him by laying the scene of a bloody inquisition story at Macerata.—Psalmanazar soon after his arrival in England wrote against popery, though, in his life, he owns he was still a papist. Bower has no proofs of his protestantism to appeal to, but his having plundered from Tillemont, a papist, his materials for a protestant history of the popes.—Psalmanazar's story was contradicted by authentic testimonies, that proved the non-existence of father Rhodes. Bower was detected by proving the non-existence of Vincenzo della Torre.—Psalmanazar, though at first supported by a party, by degrees found his story disbelieved. Bower's Macerata romance has sunk into equal contempt.—Psalmanazar lived to be an honest man, and left behind him a fair confession of his imposture. Bower's age has not lessened his effrontery; and he still perseveres in his imposture.—The publication, however, of the volumes before us, we hope, will put a period to the contributions under which he has laid many well-meaning Protestants. From a fair survey of his past labours, we cannot find out one province in literature, in which he is not next to contemptible; and would he atone for his many impositions, let him employ the short remainder of his time in the only task for which he seems to be qualified, that of writing a dissertation upon the alliance between human credulity and Christian charity.

VII. *Sailor's Letters. Written to his Select friends in England, during his Voyages and Travels in Europe, Asia, Africa, and America. From the Year 1754 to 1759. By Edward Thompson, Lieutenant of the Navy. In II Vols. 8vo. Pr. 5s. Becket.*

THESE letters are very properly supposed to come from a sailor, for they seem to be written under a perpetual hurricane of the brain—*Una Erusque Notusq; ruunt.*—We are pelted at once with prose and verse, metaphysics and morality, politics and divinity, description and reflection, and every variety that the pruriency of writing is heir to.

Our ingenious author, though a sailor, has made several very important discoveries. We cannot sufficiently admire his very peremptory investigations of St. Thomas the Apostle in the East Indies, and the very high improvement of eastern luxury in his description of the hubble-bubble. But our readers shall judge for themselves. * That Saint Thomas (says our letter-writer) did preach in India, we have no reason to doubt, and that he was murdered there, seems very evident,—but whether really moved from Meliapour to Goa, I can't affirm; for they shew you the remains of his church at the former, and swear to his tomb at the latter: but when we find some thousands of Christian pilgrims, annually travelling through India to Edessa in Mesopotamia, to pay homage to his remains, it prevents me fixing the place of his interment, which perhaps you may settle in your more attentive speculations. I must own an accidental discovery I made by being frequently with the younger Bramins, gives me strong reasons to think the New Testament has been preached amongst them, and is still handed down in their devotions. Whenever they meet to smook the *bubble-bubble**, they

* Is certainly in these hot climates an improvement of the pipe, containing a pint of water, which makes the smook come cool to the mouth: the lower part is composed of cocoa nut, upon which is erected a reed of half a foot in length,—on the top of which in an earthen bowl is deposited the fire:—they smook a variety of leaves and woods, but no tobacco.—From the vessel wherein the water is held projects a long tube,—some made of cane, others of leather, covered with velvet, adorned with gold, many yards long, the part for the mouth being agate of great value.—The elegance of the hubble-bubble, is a great piece of Indostan foppery;—very often presuming greatly on its value;—it has a pompous appearance, and is generally brought in after dinner—placed at a considerable distance from the master of the house, who has the agate pipe on the tube

introduce a kind of religious singing with their conversation, and often hearing the subsequent words repeated, I begged a translation of them:

Radie Viltnou gouvendai,
Pedebolai anundai.

O! Radie, O!—

which is literally, “God give us this day our daily bread.”—From this one would imagine they had more lights than pagan, and yet the rest of their idolatries confound all the reason, patience, and common sense of

Your’—

Our author continues his letters from various part of the East Indies; but we are so dull as to discover nothing new, except the above curious article of the hubble-bubble, either in his descriptions or reflections, till we come to St. Helena, which he tells us the Dutch call the *Eutier Island*; he informs us, at the same time, ‘that the God of nature, as a guide to so small a place, gave a peculiar pidgeon to inhabit it, and direct the voyager.’ ‘This bird (continues he) rambles an hundred miles to windward, and nearly on an east and west line in the latitude of the island.’ The rest of this letter, which is the sixteenth, is pregnant with raptures upon the beauties of St. Helena, and its female inhabitants, whom our author is modest enough to compare with so many Calypsos, as he does himself to a young Telemachus. His seventeenth letter may perhaps please some of our readers; and we shall give it entire, as we believe it to be the utmost exertion of Mr. Thompson’s abilities.

‘If a man can be intoxicated without liquor, I certainly am; and as much over head and ears in love, as ever swimming Læander was with his fair Hero. I believe the philtum operates so strongly to even make a rhymers of me, to make me even attempt a sonnet to my mistress’s eye-brow.—I have heard them say, *Poeta nascitur non fit*,—but I believe love makes more men poets than nature;—the seeds of poetry would never rise in some bodies, were it not for the fire of love;—which plainly proves, without further altercation, love makes and conquers all. I shall not pretend, my friend, to give you examples of Dan Cupid’s power from Hercules and Omphale, to this and St. Helena;—but I shall swear you lose the delights of Enna,—and

handed him.—We find it in many nations a mark of friendship to smoke out of one pipe;—here it is greatly observed, but with more solemnity amongst the American savages, who absolutely ratify a peace with a whiff of tobacco,

the

the charms of Proserpine, by not being here.—O was I Dis, to pluck the fairest flower that ever grew!—but she's a divinity, and will only be forced to what she likes.—Excuse me!—tea is ready;—she makes it, —you shall have the rest to-morrow.

' Would one imagine it in the power of evil to make such a revolution,—such a catastrophe in twenty-four hours! O my friend, I am expelled Paradise: the sea is all before me where to roam.—I'm cabin'd,—crib'd,—confin'd: alas, she's lost—and all the world with her!—It is thus with all the transitory blessings of this life; they're painted fair to leave a bitterer grief.—The tale is thus:—a ball was given by the rival of Miss G. to which all were invited but us;—a sufficient cause to raise the indignation of beauty, when raised for me to resent it.—Love is blind.—She proposed I should write a pasquinade, and place it on the door of her house, *Scribere jussit amor*.—Love bid me write, and folly made me do it;—Two Urchins, as powerful here, (where one would not think it worth their while to ramble) as in England. In the morning it was read and copied by all the town, and the bantling laid to me:—a challenge from her hero was what I expected—and what I wished,—to convince my love, what lives I'd risk to only die with her. The glove came:—we met, where she appeared more lovely than before;—but alas, her tenderness destroyed my happiness! She flew and acquainted my commander, (whose goodness was only inferior to her own) who was as assiduous to save me, as I to die for her. Thus, when ripe and ready to revenge her cause, I was secured,—borne on ship board, and confined.—So the preserving my life, has preserved my misery. I now sit sighing to the rocks, and melancholy preying on my spirits.—I bid the gales speed my wishes to her ears!—but all, but grief avoid me.—The subsequent lines I have sent her; they are my first; and if they are poetry, remember love made them.—

To Miss G ** ths.

' O, had you let me fought, and death my fate!

I had prefer'd it to this cruel state.

I'll bear a thousand racks, a thousand pains;

To live with you upon your sea-girt plains.

Who would have thought your tenderness could prove,

The great'st mis'ry to the man you love!

Oh had I died! my griefs had ended there,

My tomb had leap'd for joy to catch your tear:

In joy I'd sleep beneath your flow'ry sod,

And my poor ghost had kiss'd the ground you trode.

I had been pity'd by the young and fair,

And had your daily morn and ev'ning pray'r:

A joy

A joy beyond what life can ever prove,
 When torn from her,—from her I dearly love.
 O, ever lovely, ever virtuous tell !
 Cannot, O cannot we have one farewell ?
 One kiss, one sigh, one mutual promise too,
 One long embrace, one cruel last adieu ?
 Curse on the power of man,—the force of arms,
 That can detain me from thy heav'nly charms !
 Why this superiority, ye slaves ?
 Why hold me here, ye tyrants of the waves ?
 O had I Sampson's strength I'd force my way,
 Or with me bury these who held my stay !
 O let me try the deep ! e'en—there I can
 Find with the fish a better friend than man !
 Think ye that fish are half so hard as ye !
 There's friendship 'mongst the monsters of the sea.
 Come, painted Dolphin, spare thy gen'rous aid,
 And, like Arion, bear me to my maid :
 See, where he comes ! blush, ye unfeeling souls ;
 He vows to swim me 'tween the distant poles.
 The pigeons too—observe their feeling sense !
 Offer their silver wings to wing me hence.
 Monsters are gentle, kind ; but man, poor fool,
 Is grown a savage, having power to rule.
 Then, since 'tis thus,—come hither fish, and birds,
 And jointly bear her—these last parting words.
 “ Tell her I'll love her, while the clouds drop rain ;
 “ Or while there's water in the pathless main :
 “ Tell her, I'll love her 'till this life is o'er,
 “ And then my ghost shall visit this sweet shore :
 “ Tell her, I only ask,—she'll think of me,
 “ I'll love her while there's salt within the sea :
 “ Tell her all this ; tell her it o'er and o'er ;
 “ The anchor's weigh'd, or I would tell her more.

Farewell.”

After this we find our author in England, very dull and very moral. In his second volume we follow him into the West Indies and Portugal, where he gives us a most curious anecdote of a cobbler having discovered the author of the king of Portugal's assassination. In the latter part of this volume Mr. T. seems to have been not a little obliged to those curious chronicles of the times vulgarly called news-papers ; and by the bye he informs us, that he is preparing for the press the works of John Oldham, Gent. with notes ; a design in which we wish him success, as the abilities of the editor seem to be perfectly well suited to the poetry of the author.

VIII. *Soli-*

VIII. *Solitude: Or, the Elysium of the Poets, a Vision; to which is subjoined an Elegy.* 4to. Pr. 2s. 6d. Burnet.

Illegitimate as this performance is, the author regards it with much conscious satisfaction; and, careless of the judgment of all the world, boldly felicitates himself on having atchieved something very exalted. After telling us, in an introduction, that the design of his piece is to characterize the most eminent of the British poets, that with a view to this he hath contrived a kind of poetical Elysium as the place of their residence, and that he hath attempted to impress some idea of their characters upon the mind of the *English** reader by adjusting the external scenery to the manners of the person who is supposed to be placed in it; he sets out with informing his muse, that he has got many bright scenes fair opening for her, that his fancy glows, and that when he wrote Providence a poem the strings of his swelling lyre were melodious, but that now in *Solitude* a vision his lays are more sweetly varied, and even inspiring.—Mr. Ogilvie being so very forward thus to put forth his hand, and to snatch the laurels; there is no occasion for any apology to him, if by presenting a general analysis of his work we give our readers an opportunity of judging for themselves, how very far short he falls in his critical labours, and how little (with all his vaunting) he has caught of that genuine ethereal spirit, which distinguished the writings of those excellent masters whose *characters and manners* he affects to delineate.

All that we can learn from him relative to the subject proposed, is as follows;

1. That, in this Elysium, Chaucer sat beneath the umbrage of a laurel's spreading boughs in a rude, yet graceful, rustic scene, in the midst of which was a hamlet with antique figures standing exposed to view; that this hamlet was a structure reared of rough materials, and that clasping ivy grew round its walls, with majestic Nature like an immense colossus striding over the whole.

2. That Spenser had a glittering tribe of fairies flying in floating radiance over his illumined plain, with their wings silky and the plume gilded; that the silky wings unfolded the mingling hues of the showery bow, the flaming topaz, the tints of the spreading tulip, and "the dew that trembles to the spangling ray," but that the gilded plume had only a young zephyr

* What can our author's unfortunate countrymen have done to incur his displeasure, that he should in such explicit terms preclude them from sharing in any advantages that may arise from his important discoveries? The ground of quarrel may be slight;—but *genus irritabile vatum*.

wantoning over it; that, in fine, the sprays of Spenser's gloomy grove were leafy sprays, half-pruned and half-rambling, whereas those of Chaucer were intermingling sprays, rich and yet confused.

3. That Milton had his mansion in an unbounded garden floating to the balmy air; and smiling in all the pride of glowing beauty; that clustering fruitage hung on the loaded trees; that ambrosia dropt from the mellow boughs; that the plummy race were partly singing harmonious anthems, and partly sipping the nectared rill; that, in short, every thing in nature, and out of nature (so we interpret *Fable's airy pencil*) combined to crown this blest abode, all whose copious growth was ranged by taste, reason, and informing art; that in this garden there towered one loftier tree than the rest, under whose shade an inmate of the etherial skies reposed, whose feathered mail flamed with wavy radiance, and who "flashed keen lightning from his dazzling eyes;" that Milton, with a melting lyre glittering by his side, was detained a while in high converse with this angel guest, without appearing, however, to sustain any damage from the lightning; that the angel guest had an apple in his hand—But whether it was a pagan apple, or a christian apple, or a paganizing-christian apple, must be left to the determination of our readers, to whom we therefore present it with all its mysterious virtues, just as the author has delivered it to us:

His hand an apple held, delicious sight!

Not like the fruit that youthful Paris gave;

Smooth was the glossy rind with vermeil bright,

Like Venus blushing from the silver wave;

Of power to cleanse the tainted heart from sin,

O'er the pure frame to bid corruption cease,

Tune the calm thoughts to harmony within,

And soothe the boiling passions into peace.

4. That Shakespeare resided on the dim top of a beetling cliff, where was a gloomy arbour, in which he sat bright in regal glory, but that the dimness and gloom were proof against all his splendors; that though such a spot was in the general course of things unfriendly to vegetation, yet flowers blowed around him spontaneously; that the ragged side of the cliff was clothed with an aerial forest, that the harmonious maze of a myrtle bower spread upon it, that the torrent's voice died in lulling murmurs, and that the gaze was overpowered by Beauty's boundless waste; that Fancy had a deal to do on the premises, sometimes weaving sheltering arches on the untrodden wild, sometimes metamorphosing hanging woods and mouldering walls into villa's and desarts, and when not so employed, shed-

ding her highest influence near the bard, and flashing the blaze of noon from her keen eye kindling; that airy tenants hung loose over the dimpling stream, or with various views pursued their various amusements; that bright Ariel shone over all, and that

—————His devious wing

Now swept soft fragrance in the spicy gale;
Or fluttering from the dewy lip of Spring
Brush'd nectar'd balm, and shower'd it o'er the dale.

5. That Ossian's situation was as elevated to the full as that of Shakespeare, but varied in place; that to his thoughtful mind the Power of musing had lent her eagle pinions; that he had the two-fold gift of hanging over the main, and treading sublime upon the beach, at the same instant; that his hoary locks fell loose, that the fanning air sighed through his venerable hair, that he had a crown upon his head, and the warrior's rougher vesture on his limbs, but that his swelling chest was bare; that his eye-sight and vigour were not impaired by time; that he had a trial of skill with Shakespeare, but that in point of deep plaint the Englishman had but little chance with the Caledonian; that as the lays of the latter were wailing, Fingal sat enshrined on a cloud in serene majesty; that the pitying sigh sometimes burst from his rent heart, that sometimes his look flamed indignant over the field, and that these violent emotions took place without discomposing his serenity in the least.

6. That Thomson lay reclined supine in easy indolence near a castle, whose towering height overlooked a waving villa which stretched along the shore; that in the environs of this villa, and on a variegated show of painted beds, lay the Graces crowned with fair banks; that three lovely nymphs, Spring, Summer, and Autumn, were combined in sportive train; that in this playful combination the first of these simply moved, that the limbs of the second were laid light on a flowery couch, and that the third was such a virago that she made all the ripened fields wave wherever she trod; that celestial lays were substituted in the place of Winter, and eternal day in room of the blackening cloud that obscures.

7. That the author has been at Twickenham, and that he makes a fuss about this, which reflects very little credit on his understanding; that Pope's shade in Elysium, like its archetype on the banks of the Thames, was a leafy shade, and that his sprays were clustering.

8. That Dryden stood dim by a spreading pine, which grew in a lawn crowned with rich inclosures; that the fruits of this
lawn

lawn did not appear rude †, but reared in haste; that the fertile ground was over-run with noxious weeds, which blighted the promise of the smiling year; that Spring robed the mead notwithstanding, that the air was scented with fragrance, that the verdant dale bloomed profusely fair, and that what was said concerning the noxious weeds, and the promise of the year being blighted, was all a lie; for that the sprays of this bard were bending sprays, which gleamed with golden fruitage.

9, 10, 11. That a great way beyond Dryden, upon or near a mount, reigned Denham, whom because of the great distance our author could not see; that rapt Cowley, as he was listening to Denham's song, sighed, and lift up his melancholy head; that Waller was in the depth of a winding maze, now eyeing Saccharissa kindling with delighted gaze, and now clasping the smiling beauty in his arms.

Such is the Elysium Mr. Ogilvie hath contrived, and such the amount and depth of his strictures on "the character, merit, and discriminating excellencies of the most eminent British poets."—How he found his way to this same poetical region remains to be explained, being no less pregnant with instruction than what is above narrated.

It was just at the nick of time, when the Queen of Night steals from the bower of Endymion, that our author commenced his roving, each murmur being hushed, and all the warblers of the vocal grove calm, except the wakeful Philomel. Soon as her dying note ceased trilling, Fancy took advantage of the silence, and kindling with benignant smile waked her wild harp, calling the woods to listen to her. Her address, by the way, was not to the woods, whose attention she had summoned, but to a noble few inspired by the genial charms of nature. As good or ill luck would have it, none of those worthies were present, (probably owing to the late hour) save Mr. Ogilvie. Him therefore she invites to retire with her to the habitation of Solitude, but on the following conditions; that mild Benevolence was his, that he bowed warm at the shrine of Virtue, that his thrilled heart bled with sympathetic woe, that his eyes overflowed at the anguish of others, and that he was prone to feel the grief which he was unable to cure. We are given to understand by the sequel, that our bard is actually possessed of those amiable qualities; for they set out on the expedition instantly, Fancy with her wings expanded wide, and her follower—we are

† Probably a mistake of the printer for *crude*; or perhaps the ardour of our author's zeal for alliteration might hurry him to strike out the *e*, and leave the sense to shift for itself.

not told how. The objects they saw were of a motly nature truly. First, there was Darkness with a Stygian rod, and the fiends of hell, and pale Envy, and deep-furrowing Time ploughing the front of Care, and Despair, and Frenzy, and (strange to tell!) black Whirlwind riding the wings of Flame; and then there was a fair lawn blooming with a loose robe that was all balmy, on which loose robe of the lawn there were violets with dejected heads, and lilies languishing, together with daisies on their velvet bed, and painted cowslips. These last, it is observed, smiled along the dale, and had no connection with the loose robe of the lawn. Our author calls the place they had now got to, a sweet haunt of Quiet, and in our opinion not without reason; if it be true, that the rugged gentry he had just seen did really wail, and curse, and howl, at the unconscionable rate he mentions. We say, If it be true that they did so; because he had previously assured us, that "the hollow rock's high-arching side," where all this infernal work is now said to be carried on, "stood lone and silent as the desert tomb." Be this matter as it may; from the station which they now occupied, he goes on to tell us, that he could descry a dark tower which was dim and tottering, and which besides these two properties had this particular circumstance attending it, that it closed his extended view. The spires of this tower were illumed with a feeble light, so that he could see either a bat and a raven, or bats and ravens, flying round them; for as there is to common eyes a palpable defect in the *keeping* here, we dare not pronounce, whether the passage is to be understood in the singular number or the plural. We shall be candid enough however to own, that setting the bat aside altogether, our optics could not have reached even a score of ravens, with such a light, and at such a distance, as the author has specified. But Mr. Ogilvie may have got the *second sight*. In the following stanza, the dark tower appears to be an old cathedral, with a long resounding isle to it, over which the troubled ghost strode slowly with hollow moan; and yet it is a dark, dim, tottering tower all the while. In this ruin, whether tower or cathedral, there was one cell that had withstood the waste of time. Here they found the lonely power they were in quest of sitting pensive, now listening to the harp of Æolus that complained to the blast, and now to the howling wind which "died faintly murmuring round her ivy'd bower." Mark, reader, the cell is no longer a cell, but an ivy'd bower!

Solitude, who was rarely visited but by people pale with grief or whelmed with care, no sooner perceived Fancy, than she serenely asked her, why her loved step had strayed to that sequestered shade, and whence her follower? Fancy, being the queen of every grace, pays

pays her a few compliments on her influence with the poets, and begs she will shew to her inexperienced guest, (pointing to the visionary) as a guide to his future hours, those embowering shades where Britannia's sons, her own happy offspring, struck the trembling strings. This request preferred, she retires without waiting for a reply; and Solitude, and her pupil, as it appears, set out on foot. But, gracious powers! what an uncouth journey? for excepting here and there a lawn illumed by the silver beam of Cynthia, nothing was to be met with but deep glooms, tottering rocks, torrent floods, wilds, bleak mountains chilled with eternal snow, climes wasted by famine, and caves shaken by earthquakes. At last they reached the remotest verge of night; where the wondering visionary, from the summit of an arching hill, beheld glorious scenes unfolding themselves. In general, he tells us, there were amber rills creeping through groves of citron, where the yellow boughs flamed with downy gold; and in particular, there was in one place a garden bright in vernal beauty, which "shook musky fragrance on the scented gale;" and in another there was either a brown wood that waved on the darkening sight, or a fluttering Zephyr that skimmed the lilled vale: but which of the two it was, he has not positively said, for no other reason, we imagine, than that he did not perceive this part quite so distinctly as the rest. In short, this is the long-looked for region, the Elysium itself of the poets, where every Bard, crowned with wreathing laurel, possessed his separate shade near the seats of Pleasure; and where all and sundry of them, not excepting the invisible Denham, dim Dryden, melancholy Ossian, and sighing Cowley, beamed mild like the refulgent star of eve.

Thus have we laid before our readers the sum and substance of this boastful performance; leaving it, as we went along, to the author himself, in his own high-flown phrase, to expose his own futility.—Mr. Ogilvie, after all, is not without imagination. The great misfortune he labours under is a want of that good sense, and clear discernment, which must ever be the foundation of good writing. We therefore earnestly recommend to him, that when he courts Fancy to attend him on any future expedition, he will use his best endeavours to prevail upon Judgment to be of the party. This last power indeed he seems to have cultivated very little. Hence it is, we conceive, that his descriptions are too much extended, as well as too little diversified and appropriated; hence likewise that rage for embellishment, to which nature, truth, and probability, are almost always sacrificed, and by which the several figures and draperies of his piece are thrown into one huge indiscriminate glare, with hardly a single shade to relieve the eye. To the same cause it may be also ascribed, that almost every stanza is at
variance

variance with its neighbour stanza's, and not unfrequently falls to logger-heads with itself; reminding us of the famous John Lilburn of wrangling memory, concerning whom it was said, that if there were no more men in the world than he, Lilburn would quarrel with John, and John with Lilburn. If to all this we add our author's over-weening conceit of his own abilities, which instead of being prudently concealed is ever and anon obtruding itself upon the reader, we shall find his character (as a writer of visions at least) to bear a very near resemblance to that of a certain female celebrated by Mr. Pope; for howmuch-soever Mr. Ogilvie may disclaim kindred with the goddess of the Dunciad, thus much is manifest, that like her

He tinsell'd o'er in robes of varying hues,
With self-applause his own creation views;
Sees momentary monsters rise and fall,
And with his own fool's-colours gilds them all.

The copper-plate dedication prefixed to this work is a piece of wretched composition, in every sense of the word. Besides, there is a gross misnomer in it; for we are positively assured, that it is not *James* earl of Hopetoun, but *John* earl of Hopetoun. Strange inattention in our author, not to perceive that the patron's name and the poet's were the same!—But

Blush not, GREAT BARD! that in thy glorious flight
Thine eye o'erlooks what meaner minds survey:
A fly can mark what 'scapes an eagle's sight,
When shrined sublime amid the blaze of day.

* * * The Elegy at the end seems to have been printed for the sake of filling up a blank leaf.

IX. *The New Bath Guide: or, Memoirs of the R—r—d Family.*
In a series of Poetical Epistles. 4to. Pr. 5s. Dodsley.

THESE poetical epistles contain a humorous account of the customs of Bath, and the amusements of the polite company which resort to that scene of gaiety and dissipation. A consultation of physicians, a visit to the rooms, a ball, a public breakfast, and other incidents, give the author an opportunity of introducing a variety of characters, which he ridicules with great acuteness and wit.

A PUBLIC BREAKFAST; motives for the same; a list of the company; a tender scene; an unfortunate incident.

'What blessings attend, my dear mother, all those,
Who to crowds of admirers their persons expose!
Do the gods such a noble ambition inspire?
Or gods do we make of each ardent desire?
O generous Passion! 'tis yours to afford
The splendid assembly, the plentiful board;

To thee do I owe such a breakfast this morn,
 As I ne'er saw before, since the hour I was born :
 'Twas you made my lord Raggamuffin come here,
 Who they say has been lately created a peer ;
 And to-day with extreme complaisance and respect ask'd
 All the people at Bath to a general breakfast.

' You've heard of my lady Bunbutter, no doubt,
 How she loves an *assembly*, *sandango*, or *rout* ;
 No lady in London is half so expert
 At a snug private party, her friends to divert ;
 But they say, that of late, she's grown sick of the town,
 And often to Bath condescends to come down :
 Her ladyship's favourite house is the Bear ;
 Her chariot, and servants, and horses are there :
 My lady declares that *retiring* is good ;
 As all, with a separate maintenance, should ;
 For when you have put out the conjugal fire,
 'Tis time for all sensible folk to retire ;
 If Hymen no longer his fingers will seorch,
 Little Cupid for others can whip in his torch,
 So pert is he grown ; since the custom began,
 To be married and parted as quick as you can.

' Now my lord had the honour of coming down post,
 To pay his respects to so famous a toast ;
 In hopes he her ladyship's favour might win,
 By playing the part of a host at an inn.
 I'm sure he's a person of great resolution,
 Tho' delicate nerves, and a weak constitution ;
 For he carried us all to a place cross the river,
 And vow'd that the rooms were too hot for his liver :
 He said it would greatly our pleasure promote,
 If we all for Spring-Gardens set out in a boat :
 I never as yet could his reason explain,
 Why we all sallied forth in the wind and the rain ?
 For sure such confusion was never yet known ;
 Here a cap and a hat, there a cardinal blown ;
 While his lordship, embroider'd, and powder'd all o'er,
 Was bowing, and handing the ladies ashore :
 How the misses did huddle and scuddle, and run ;
 One would think to be wet must be very good fun ;
 For by wagging their tails, they all seem'd to take pains
 To moisten their pinions like ducks when it rains ;
 And 'twas pretty to see how, like birds of a feather,
 The people of quality flock'd all together ;
 All pressing, addressing, caressing, and fond,
 Just the same as those animals are in a pond :

You've

You've read all their names in the news, I suppose,
But, for fear you have not, take the list as it goes :

There was lady Greasewrister,
And madam Van-Twister,
Her ladyship's sister.
Lord Cram, and lord Vulture,
Sir Brandish O' Culter,
With marshal Carouzer,
And old lady Mowzer,

And the great Hanoverian baron Panfmowzer.

Besides many others ; who all in the rain went,
On purpose to honour this grand entertainment :
The company made a most brilliant appearance,
And ate bread and butter with great perseverance ;
All the chocolate too, that my lord set before 'em,
The ladies dispatch'd with the utmost decorum.
Soft musical numbers were heard all around,
The horns and the clarions echoing sound :

Sweet were the strains, as od'rous gales that blow
O'er fragrant banks, where pinks and roses grow.
The peer was quite ravish'd, while close to his side
Sat lady Bunbutter, in beautiful pride !
Oft turning his eyes, he with rapture survey'd
All the powerful charms she so nobly display'd.
As when at the feast of the great Alexander
Timotheus, the musical son of Therfander,
Breath'd heavenly measures ;

The prince was in pain,
And could not contain,
While Thais was sitting beside him ;
But, before all his peers,
Was for shaking the spheres,
Such goods all the gods did provide him,
Grew bolder and bolder,
And cock'd up his shoulder,
Like the son of great Jupiter Ammon,
Till at length quite oppress'd,
He sunk on her breast,
And lay there as dead as a falmon.

O had I a voice, that was stronger than steel,
With twice fifty tongues, to express what I feel ;
And as many good mouths, yet I never could utter
All the speeches my lord made to lady Bunbutter !
So polite all the time, that he ne'er touch'd a bit,
While she ate up his rolls and applauded his wit :

For they tell me that men of *true taste*, when they treat,
 Must talk a great deal, but they never should eat;
 And if that be the fashion, I never will give
 Any grand entertainment as long as I live:
 For I'm of opinion, 'tis proper to chear
 The stomach and bowels, as well as the ear.
 Nor me did the charming concerto of Abel
 Regale like the breakfast I saw on the table;
 I freely will own I the muffins preferr'd
 To all the genteel conversation I heard;
 E'en tho' I'd the honour of sitting between
 My lady Stuff damask, and Peggy Moreen,
 Who both flew to Bath in the London machine.
 Cries Peggy, "This place is enchantingly pretty;
 We never can see such a thing in the city:
 You may spend all your life-time in Cateaton-street;
 And never so civil a gentleman meet;
 You may talk what you please; you may search London thro';
 You may go to Carlisle's, and to Almanac's too;
 And I'll give you my head if you find such a host,
 For coffee, tea, chocolate, butter, and toast:
 How he welcomes at once all the world and his wife,
 And how civil to folk he ne'er saw in his life——"
 "These horns, cries my lady, so tickle one's ear,
 Lard! what would I give that Sir Simon was here!
 To the next public breakfast Sir Simon shall go,
 For I find here are folks one may venture to know:
 Sir Simon would gladly his lordship attend,
 And my lord would be pleas'd with so chearful a friend."

' So when we had wasted more bread at a breakfast
 Than the poor of our parish have ate for this week past,
 I saw, all at once, a prodigious great throng,
 Come bustling, and rustling, and jostling along:
 For his lordship was pleas'd that the company now
 To my lady Bunbutter should curt'sey and bow;
 And my lady was pleas'd too, and seem'd vastly proud,
 At once to receive all the thanks of a crowd:
 And when, like Chaldeans, we all had ador'd
 This beautiful image, set up by my lord,
 Some few insignificant folk went away,
 Just to follow th' employments and calls of the day;
 But those who knew better their time how to spend,
 The fiddling and dancing all chose to attend.
 Miss Church and Sir Toby perform'd a Cotillon,
 Much the same as our Susan and Bob the postilion;
 All the while her mamma was expressing her joy,
 That her daughter the morning so well could employ.

' —Now

—Now why should the muse, my dear mother, relate
The misfortunes that fall to the lot of the great !
As homeward we came—'tis with sorrow you'll hear,
What a dreadful disaster attended the peer :
For, whether some envious god had decreed
That a Naiad should long to ennoble her breed :
Or whether his lordship was charm'd to behold
His face in the stream, like Narcissus of old ;
In handing old lady Bumfidget and daughter,
This obsequious lord tumbled into the water :
Some nymph of the flood brought him safe to the boat,
And I left all the ladies a' cleaning his coat.—

Thus the feast was concluded, as far as I hear,
To the great satisfaction of all that were there.
O may he give breakfast as long as he stays,
For I ne'er ate a better in all my born days.
In haste I conclude, &c. &c. &c.'

Miss B—r—d's narrative to lady Betty, shewing how she was elected to Methodism, by a vision, is inimitably droll, but suggests some ideas which, in point of delicacy, we cannot applaud: yet we are inclined to excuse the facetious author, when we consider, that some of the mysteries of enthusiasm are reported, upon good authority *, to have been celebrated with certain *ineffable impurities*, which it is the design of this epistle to banter and expose.

After the hero of these memoirs has spent the season in the common round of extravagance, he concludes his poetical correspondence with a lamentable detail of his expences; which may suggest a useful memento to some *fashionable* people, who rattle down to a seat of pleasure, in order to make a figure, without considering the serious consequences attending their folly.

X. *A Collection of State-Trials, and Proceedings, upon High-Treason, and other Crimes and Misdemeanours, from the Reign of Queen Anne to the present Time. Vol. IX. and X. Folio. Pr. 4l. 4s. with the Trials of the Rebel Lords; without 3l. Rivington.*

THE vast success of the first volumes of this work was in a great measure owing to some excellent authentic trials leading to the knowledge and history of the constitution of Eng-

* See *Enthusiasm of the Methodists and Papists compared, or the Moravians compared and detected*, by bishop Lavington; where there are many instances, particularly of young people who have been elected in the manner Miss Prudence describes.

land, which they contained. Interspersed, however, with these, were many of a loose, desultory, trifling kind, which served no other purpose than to gratify curiosity, the itch of which is at least as powerful as the thirst for knowledge. The editors of the two volumes before us (the execution of which we deem to be equal to that of the former volumes, both in point of accuracy and information) have proceeded on the same plan; and in their preface have endeavoured to remove the great objection of inserting trials that relate in no sense to the state.

We cannot help thinking the editors apology on this head is far from being satisfactory, and that they might with as much propriety have reprinted the Sessions-papers as some of the trials inserted in their collection. We know of no relation Mr. Annesley's affairs have with the state; and the trial of Elizabeth Canning, which takes up no less than two hundred and six pages, whatever insignificant noise it might have made at the time, and however infamous the circumstances were with which it was attended, ought not to have appeared in a collection like this, as it is calculated chiefly, if not wholly, for the practitioners at the Old Bailey. The same may be said of the case of Ashley and Simons the Jews, and many others printed in these volumes. However, we acknowledge that the title-page, which, besides high-treason, mentions "other crimes and misdemeanours", is some vindication of the editors in this respect; but we think they have been injudicious in their selection. The trials of Miss Blandy, for instance, Catharine Nairn and Patrick Ogilvie, besides their having no relation to the state, are in every one's hands; and, if we are not mistaken, without any variation from those printed here. We are of opinion also that the voluminous repeated cases of forgery committed by Hales, Kinnerly, and their associates, might have been omitted, or at least abridged, as the annals of Newgate and Tyburn within these fourteen or fifteen years, has produced many cases equally curious and interesting.

But, notwithstanding the above and other objections which may be made to this work, we acknowledge that it contains many particulars of great consequence to the public. 'Gentlemen (say our editors, in the preface to the readers, in the ninth volume) must have observed, in the course of their reading, a great many trials have happened for different crimes and offences, which have never yet appeared in print, but have been locked up in the studies of those who either took them, or had them taken in short-hand: those falling into other hands, by deaths or otherways, have either been purchased, procured, or generously sent in towards completing this useful work;—such as Matthews's trial for high-treason, in printing *Vox Populi, Vox Dei*, in 1719, which has lain dormant near fifty years;—Hales

and

and Kinnerley's trials in 1728, for forging promissory notes, in the names of Robert Gibson and Samuel Edwards, esquires, (both members of parliament) and publishing them as true ones, for large sums of money, wrote on frank'd covers given them to send into the country;—Huggins and Bambridge's trials, who were wardens of the Fleet, with Corbett the tipstaff, and Acton the keeper of the Marshalsea prison, who were all prosecuted in 1729, for murder, by order of his majesty, on an address from the House of Commons for that purpose;—Mr. Francklin's trial, in 1730, for printing and publishing a libel entitled, *A Letter from the Hague*; with several other trials which were taken at large, with the speeches of the court and counsel, are now first printed from manuscripts and inserted in this collection.

‘ All the printed trials, at full length, that we could hear of [and we have frequently advertised to procure them] published since the seventh and eighth volumes, are brought into this work, with great additions to most of them, either by *arguments on the special verdicts, counsel's opinion on some of the cases, or accounts of the prisoners behaviour and dying speeches, &c.* and though several small trials, or parts of trials and proceedings, have been printed or procured in manuscript, and were too minute to be inserted in the body of it; yet, in order to preserve even them from being buried in oblivion, we have given them a place in the Appendix; for these scarce pieces are of value, and not to be collected but with great difficulty and expence; and it is hoped some gentlemen of the law, on reading them, will furnish some speeches or arguments towards completing them, in case this work come to another edition.—In this Appendix are likewise inserted two trials in corporation causes, now first printed from manuscript, viz. *New-Romney* and the port of *Hastings*, which were argued by some of the most eminent counsel then at the bar; the first before the lord chief justice Eyre, and the latter before lord Hardwicke; which were not procured time enough to be inserted in the body of the work.’

We agree with what the editors say in the above passage; but we cannot discharge our duty to the public without some remarks on the dispositions of government at different periods. In the collection before us we see a young giddy-headed fellow of a printer, scarce nineteen years of age, tried, convicted, and executed upon an act made in queen Anne's reign, entitled, “An act for the security of her majesty's person and government, and of the succession to the crown of Great Britain in the Protestant line.” His offence was in printing a pamphlet, entitled, “*Ex ore tuo te judico, Vox Populi, Vox Dei*, of and concerning

cerning the person in the life-time of king James the second late king of England, &c. pretending to be the prince of Wales; and after the decease of the said late king pretending to be and taking upon himself the stile and title of king of England by the name of James the Third, and of and concerning his right to the crown of Great Britain." This pamphlet mentions the doctrine of hereditary right as being certainly inherent in the person of the late pretender, because he was the undoubted son of James II. and the young fellow being proved to be the printer, suffered at Tyburn November the 6th, 1720. As to the evidences upon which he was convicted, we refer the reader to the trial itself, and we hope such another never will happen again in England under a free Protestant government, whatever the complexion of the times may be. With respect to the expressions for which the criminal suffered, they are such as seem to have entitled him to a place in Bedlam rather than at Tyburn.

The other trial we shall particularly mention is that of Mr. Francklin, the printer, for printing the famous Hague Letter, supposed to be written by the late lord Bolingbroke, entitled, "No. 235. The Country Journal; or, The Craftsman. By Caleb D'Anvers, of Gray's-Inn, Esq; Saturday, January 2d, 1730."

Without presuming to censure the reasons which the administration at that time had for commencing this prosecution, upon which Mr. Francklin was fined and imprisoned for one year, and obliged to find security for his good behaviour for seven, we will venture to say that it is written in a stile and manner so tame and so cautious, that such a paper, if published at present, would scarcely obtain a reading from any party, and would be deemed unworthy of the smallest notice from the government.

Upon the whole, though we cannot retract the former observations we have made upon the two volumes before us, we think their contents highly merit the attention and approbation of the public. The editors have spared no pains, and have been more successful than could have been reasonably expected, in collecting the necessary materials render their work of general utility.

XI. *The Elements of Clock and Watch-work, adapted to Practice. In two Essays. By Alexander Cumming, Member of the Phil. Soc. Edinb. 4to. Pr. 15s. Millar.*

MR. Cumming, who seems to be possessed of the spirit of Galileo, is such a heretic in his profession, that, without having the fear of the faggots of Crane-court before his eyes, he dares to prefer *truth* even before the *authority* of a Newton. In short,

short, he is such a candidate for persecution, that we must indulge him by consigning him over to the secular arm of candid investigation and fair experiment, after informing the jury of the public with what may be alleged in his defence.

The general plan of the Essays before us is founded on an observation, That the performance of clocks is superior to that of watches, though equally well executed ; from which the author infers, that clocks are superior in principle to watches, and proposes an inquiry into the cause of this superiority in clocks, in order to improve the performance of both.

He, in the first place, enquires, Whether long or short vibrations are most advantageous for clock-pendulums, and admits, that in such pendulums as vibrate in their simple state, and have no clock to continue their motion, the shorter vibrations are performed more nearly in equal times than the longer ones ; but that when the motion of a pendulum is constantly maintained by the impulse of the wheels on it, the shorter vibrations are more liable than the longer to alter their length, (and consequently their times) from any change in the action of the wheels : That the *uniform* resistance of the air is in this case advantageous, as tending to preserve the vibrations of more equal length, than would happen if such resistance encreased only in the direct proportion of the velocity : that the quantity of resistance of the air that would destroy the motion of a pendulum, or produce proportional changes in the length of different vibrations of equal pendulums, would be in each as the versed sine of the angle in vibration : that short vibrations in circular arcs derive no advantage from this supposed affinity to the cycloid : that cycloidal cheeks are hurtful, even in theory : that clock pendulums oscillating in the true cycloidal curve, could not in any clock hitherto made, have all their vibrations performed in equal times : that Sir I. Newton in no part of his writings recommends short vibrations for clock pendulums, nor meant that his demonstrations of *sunipendulous* bodies, should be applied to clock pendulums : and on the whole he concludes, that the advantages of long vibrations in clock pendulums, are in the duplicate proportion of the arc described ; and addresses the reader thus ; “ In this enquiry into the nature of vibrations, I have endeavoured to use such reasoning as may be understood by every man of sound sense, though not possessed of the advantages of a mathematical education ; and I expect that by having thus, as much as in me lies, encreased the number of my judges ; impartiality will believe, that I with no oversight of mine to mislead or pass unobserved.”

The arguments here advanced in favour of long vibrations in clocks are to us as new, as the conclusion is contrary to the opinions

nions of such who have heretofore wrote on this subject; and we have as little reason to suppose the author unacquainted with what has been urged in favour of short vibrations, as to expect, that a doctrine so contrary to the almost universally received opinion, should be adopted without opposition. We cannot, however, help thinking, that he ought to have defined his meaning of the word *momentum*, as it is more frequently used to express the quantity of motion, of a body in any given point, than the quantity of force which it exerts in overcoming a resistance gradually applied: thus, the momentum of a pendulum in its lowest point, is generally taken for its *whole* momentum, tho' it may with as much propriety be called its *greatest* momentum, in any one point. To this distinction, and a more particular regard to the effects arising from the different changes in the oil, we attribute the great difference in this author's conclusions as to the length of vibration, from those of all others who have wrote on this subject.

He next enquires, what construction of a clock will least alter the natural times of vibration of the same pendulum; and divides clock-work into two classes, *Ordinary* and *Accurate*. In the former he says, that particular regard must be paid to simplicity and expence; but in the latter, no expence is to be spared while the performance can be further improved.

In the improvement of ordinary clocks his chief object seems to be, the rendering the action of the wheels on the pendulum uniform, by diminishing the proportion of such *alterations* as happen in the action of the wheels, to the whole motive force of the pendulum. This manner of stating is different from that of all former authors on this subject, who have always considered the proportion of the *whole action of the wheels* on the pendulum to its whole motive force: but he observes, that if the action of the wheels on the pendulum could be rendered as invariably the same, as the action of gravity, it would constitute as advantageous a motive force; and therefore infers, that it is not the *quantity* of this maintaining power, but its *irregularities* that hurt the performance. He then says, 'that such fluctuations as happen in the action, owing to the nature of the wheel work, are constant and periodical, and do in the action of each tooth correct themselves; and therefore, that if their effect on the measure of time, does not become perceptible in the time of action of one tooth, it never can, as the errors do not accumulate.'

Such changes as happen in the action of the wheels on the pendulum, owing to the various degrees of fluidity of the oil applied to the pivots and pallets, he says, are of the most hurtful nature; as the times of their returns and continuance are
uncertain,

uncertain, because depending on external accidental causes; and the same degree of heat or cold will not, at all times, have equal effect on the fluidity of such oil, but depends on the state or condition of such oil, which is constantly changing by the motion of the clock.—He proceeds to shew, how the effect that such changes in the oil would have on the measure of time, is to be diminished: and speaking of the weight that maintains the motion of the clock, he says, “If there be any number of clocks, whose moving powers are as 5, 10, 20, 40, &c. and having the same oil applied, and equally exposed, any change of heat or cold will equally add to, or subtract from, their moving powers (because the fluidity of the oil will be equally altered in each): suppose one degree of diminution in each, then will the moving powers acting on the pallets, be as 4, 9, 19, 39, &c. so that the alteration is to the whole moving power in each, inversely as the moving powers to each other. On this account, he seems much to approve of encreasing this maintaining power, and from some farther reasonings, concludes that the advantages to the performance of the clock, encrease in the duplicate proportion of the maintaining power. By this means he proposes diminishing the effects of such changes as happen in the fluidity of the oil applied to the pivots; and gives a table of the comparative quantity of such influence on each wheel, and shews that it is four times as great on the swing wheel pivots, as on all the others in a clock; and on the pallets, at least 40 times as great as on all the pivots taken together. He then proceeds to shew by what means, this effect may be diminished on the pallets.

The following recapitulation will give a general idea of the arguments and conclusion on this head.—“ON THE WHOLE IT APPEARS, that oil is of a changeable nature, and that no perfect remedy can be applied for its effects, by opposition. That encreasing the moving power in clocks, will diminish the relative effect of such influence on every part of the movement and pallets. That encreasing the quantity of oil, will render its influence less and more uniform. That the recoiling pallets encrease the influence of the oil and friction on all the pivots as well as on the pallets, but the dead-beat does not. That the influence and friction on recoiling pallets (*cæteris paribus*) are greater than on those constructed on the principle of the dead-beat. That the influence of the oil and friction is least on those pallets, where the recoil, or time of rest is least; therefore, that the slope (or plain of action) of the pallet, should nearly subtend the whole angle of vibration where friction takes place. That the influence of the oil is greater in pallets whose place of action is a curve, than those that are *straight*. That the influence

influence encreases (*cæteris paribus*) as the diameter of the fixing wheel. That the influence of the oil and friction increases as the length of the pallets. That no advantage is acquired by long pallets, but the contrary; and therefore they should be made as short as circumstances will allow. That the influence of the oil and friction may be as much diminished in long, as short vibrations; and that the friction on the pallets, counteracts the influence of the oil, but never can ballance it. He concludes——‘ Thus have I endeavoured to shew how the changes that happen in the fluidity of the oil do influence the performance of clocks; and how far the effect may be diminished, *without much expence*: And if what I have here advanced proves any how instructive to those who know less, or procures a better investigation from those who know more, of this matter, my end is answered.’

The limits of our Review will not admit of our pursuing this subject further; but it is so curious, and likely to become so important among artists, that we shall reserve the discussion of it to a future opportunity.

[*To be continued.*]

XII. *The Theory of Perspective demonstrated; in a Method entirely new. By which the several Planes, Lines, and Points, used in this Art, are shewn by Moveable Schemes, in the true Positions in which they are to be considered. Invented, and, now published for the Use of the Royal Academy at Woolwich. By John Lodge Cowley, Professor of Mathematicks.* 4to. Pr. 18s. Payne.

THE knowledge of perspective is undoubtedly of great use to every art wherein there is occasion for designing, such as architecture, fortification, carving, &c. but is more particularly necessary to painting, it being impossible that a figure in a picture not drawn according to the rules of perspective, can represent what is intended; and yet, notwithstanding perspective is so very essential to those who aim at perfection in the art of painting, few have even taken the necessary pains to acquire such a degree of knowledge as is absolutely requisite to prevent absurd appearances; and we frequently meet with pictures, highly valuable in other respects, which are yet entirely defective in this point.

While we thus recommend the study of perspective, we mean under certain restrictions, because we are very sensible it is impossible, by the practical rules, to describe the infinite variety of the folds in drapery, of the boughs and leaves of trees, or the features and limbs of men and animals; much less to give them

them that roundness and softness, that force and spirit, that ease and freedom of position, that expression and grace, which are requisite to a good picture. The chosen few who excel in descriptions of this kind are born with this happy talent. Genius and taste are not to be acquired by imitation, they are the immediate gift of nature; and where these are wanting, it would be as ridiculous to prescribe rules for attaining them, as to attempt teaching a person, who has no ear for music, to tune an instrument by algebraical computation.

The rules deduced from the mathematical part of perspective are easily applied to practice, and, as we have before observed, serve to prevent unnatural or monstrous appearances; they may likewise be farther useful in exhibiting a kind of rough draught to serve as a ground-work, and to ascertain the general proportions and places of the objects, according to their supposed situations. This peculiar province of perspective induced the more judicious writers upon that subject, strictly to adhere to mathematical principles, as the most probable, if not the only method whereby they could possibly assure themselves of success. With this view the late Dr. Brook Taylor obliged the world with an entire new treatise of Linear Perspective, founded upon the unerring principles of geometry, and executed with amazing art and perspicuity. And here we cannot resist the temptation to draw a kind of parallel between our celebrated Shakespeare and the author above-mentioned. The former having been almost explained into obscurity, we now begin to value the uncorrected editions of Shakespeare as the most correct; and the latter having been commented into absurdity, we may as justly esteem Taylor's Perspective to possess far greater merit than the works of all his commentators put together. This, we apprehend, will in some measure be evinced by a few extracts from the work now before us.

Page 4. Theorem 2d. "Two lines, which cut one another, are in one plane, and three lines, which meet one another, are in one plane."

Dr. Taylor in his Perspective, p. 20, says, If two straight lines meet in a point, or are parallel to one another, there may be a plane passing through them both; and if three straight lines cut one another, or if two of them being parallel are both cut by the third, they will all three be in the same plane; that is, a plane passing through any two of them will also pass through the third.

What, in the name of common sense, could induce Mr. Cowley to change a clear and evident axiom into the absurd theorem above mentioned; we say absurd, because it is very evident that three right lines may all meet in the same point, and yet not be in one plane.

Page 20. Def. 10. "A plane, passing through the axis of the eye at right angles to the original plane, is the vertical plane of the said original plane."

Page 24. Theorem 2d. "The vertical plane is perpendicular to the picture, the vanishing, directing and original planes, and also to the parallel of the eye, the intersecting, vanishing, and directing lines of that same original plane."

Here certainly is a mistake, either made by the author or the printer; for it is extremely obvious that if the vertical plane (by the Def.) must always be at right angles to the original plane, it cannot be perpendicular to the picture, unless the picture and original plane are parallel to each other. But by the 2d and 3d Definitions, the original plane and picture may have any (possible) inclination to each other, and consequently what Mr. Cowley here advances can only be true in the particular circumstance just mentioned.

Our author, in speaking of geometrical projections, (p. 69) says, "they are constructed by drawing lines, parallel to each other, from the several points of the given objects, cutting the plane of projection either perpendicularly or obliquely, under any angle whatever. In this kind of projection, the place of the eye is not considered otherwise than by supposing it very remote, or at an infinite distance from the plane of projection; whence it can represent only two dimensions at a time, as length and breadth without thickness, or length and thickness exclusive of breadth, &c."

On the contrary, we are of opinion that by this kind of projection length, breadth, and thickness, may at the same time be represented as effectually as by any other sort of projection whatsoever; and moreover, that three contiguous faces of a cube or parallelopipedon may be depicted upon a plane, by lines drawn parallel to each other from the several points in the respective surfaces of those solids.

Page 103. "It appears, from what has been shewn, that the height of the eye determines the depth of the original plane, and is always equal thereto, consequently is that which gives bounds to the space which must contain the ichnography of all objects on the original plane that can be represented on the picture; that the image of a line, in a plane parallel to the picture, is of the same length wherever the eye be placed in the directing plane; therefore the elevating or depressing the point of sight will produce no difference in the apparent heights and breadths of objects, or such of their dimensions as are parallel to the picture, for they remain of the same length, let the height of the eye be what it will, so long as its distance from the picture remains the same; also, that the images of any de-

terminate

terminate parts of an original line, which inclines to the picture, will have the same ratio to each other at all different stations of the eye taken in the directing plane, and therefore the altering its height, without changing its distance, can have no influence on the apparent decrease of the equal parts of the lines which measure the depths or distances of the objects, by reason they have still the same proportion one to another, let the height of the eye be what it will, and are affected only as to their being greater or less in proportion to the height which is given to the eye."

That the image of a line, in a plane parallel to the picture, remains of the same length wherever the eye be placed in the directing plane, is certainly true; but that the images of any determinate parts of an original line which inclines to the picture, will have the same ratio to each other at all different stations of the eye taken in the directing plane, is certainly not true; and it is amazing that Mr. Cowley could possibly fall into a mistake of this kind, especially as a very little knowledge in the Euclidian principles of geometry would have been sufficient for correcting it.

The remaining part of this performance, and indeed the whole work itself, is not entirely destitute of merit, but seems (at least in our opinion) to have little else to recommend it than the prodigious pains which either the author, or others, under his direction, must have been at to cut the pasteboard figures in the manner they appear at the end of this treatise.

XIII. *A Sermon preached before the University of Oxford at St. Mary's Church, on Sunday, May 19, 1765: By Benjamin Kennicott, D. D. F. R. S. Fellow of Exeter College, and one of his Majesty's Preachers at Whitehall. Published at the Request of Mr. Vice-Chancellor and the Heads of Houses. With Notes on the Sermon; on Psalms 48 and 49; and on some late Reflections of the Lord Bishop of Gloucester. 8vo. Pr. 1s. 6d. Rivington.*

THIS sermon is an attempt to explain the celebrated prophecy of Isaiah, *Behold! a virgin shall conceive, and bear a son*; and to vindicate St. Matthew's application of it to the Virgin Mary, and her son Jesus Christ.

Many have been the comments upon this famous passage, and much perplexity is to be met with in the writings of those who have commented upon it. All this perplexity, however, appears to us to be now entirely removed by the learned and ingenious author of the sermon before us, who, in our opinion, has given a clear and satisfactory explanation of the passage in question.

tion. This much is certain, that he has illustrated his explanation with more clearness, and, by his extensive acquaintance with Hebrew literature, supported it with better authorities than any preceding expositor.

Tho' several considerable variations in the Hebrew MSS are mentioned in the notes annexed to this sermon, yet no use is made of those MSS in the sermon itself; the Hebrew text, as printed, containing, in Dr. Kennicott's opinion, the true reading in the important passage which he examines.

The words of the text are these—Isa. vii. 13, 14, 15, 16. *And he said: Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold! a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall be eat; that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good; the land, that thou abhorrest, shall be forsaken of both her kings.*

Concerning these words, our author tells us, there have been the four following opinions.—1. That the whole passage relates only to a son of Isaiah:—2. That the whole passage relates only to Christ:—3. That the whole passage relates both to Isaiah's son and to Christ; to the former in a primary and literal sense, and in a secondary sense to the latter:—4. That here are two prophecies; each literal, and each to be understood in one sense only: the first relating to Christ, the second to Isaiah's son.

The last of these opinions, Dr. Kennicott apprehends, will appear true and satisfactory, when the end of the first prophecy, and the beginning of the second, are properly stated; and when some proofs, absolutely necessary, tho' perhaps never before produced, are added to former observations.

As the genuine sense of the passage depends greatly on the circumstances of those to whom it was delivered, he states the history in the following manner.—‘Ahaz became king of Judah, when the people were greatly corrupted; and he himself was strongly inclined to idolatry. To correct therefore both king and people, God permitted a powerful confederacy to take place, between Rezin king of Syria and Pekah king of Israel: who, growing jealous of their formidable neighbour, invaded Judea, in the first year of Ahaz; and so successfully, that above one hundred thousand of the men of Ahaz were slain in one day; and above two hundred thousand of his people were carried captives into the land of Israel.

Flushed with these successes, the two kings thought that Jerusalem itself would now become an easy prey to their power: and in the second year of Ahaz marched towards it, with a resolution totally to abolish the royal succession, which had been for
twelve

twelve generations in the house of David; and to establish, in the holy city, an heathen king, a Syrian, *the son of Tabeal*.

At the approach of these confederates, *the heart of Ahaz was moved, and the hearts of all his people, as the trees of the wood are moved with the wind*. The consternation was universal; and no wonder. For the young king, and the corrupt part of his people, would easily be led, from the sufferings they had felt, to fear greater. And the religious part of the nation would entertain fears still more alarming, fears of *the extinction of the house of David*: for, were that house to fail, then farewell to all their glorious hopes of a *Messiah, a son of David*, who was to reign for ever. These men therefore, no doubt, *cried unto the Lord in their distress*; and expostulated with him, concerning *the sure mercies of David*—*Lord, where are thy old loving kindnesses, which thou sharest unto David in thy truth?*

Amidst these distresses, we find Ahaz at the end of the conduit of the upper pool; probably surveying that chief source of their water, and contriving how to secure that water to the city, and defend it against the enemy. At this place, constantly frequented by the people, and then visited by the king, attended probably by the chiefs of his family; Isaiah is commanded to meet him (taking with him his son Shear-jashub) and to declare in the name of *Jehovah*, that *the evil counsel against Jerusalem should not come to pass*.

The counsel of these kings was *evil*; because, in opposition to God's appointment of *the royal house of David*, and his promises thereto, particularly of *Messiah the Prince* to spring from thence, their compact was—probably, like Eastern conquerors, to destroy the house of David—certainly, to remove the house of David from the throne; and to fix, in the holy city, an heathen king. But, why would *the heathen rage, and imagine such a vain thing*? Why would *the kings of the earth stand up; and the rulers take counsel together against the Lord, and against his anointed, against his Christ*? No wonder; if they, who imagine *such a device*, were not able to perform it.

The prophet, having declared to Ahaz that the scheme of the confederates should be frustrated, bids him, at the command of God, *ask some sign or miracle, either in heaven or on earth*. But *Ahaz said; I will not ask, neither will I tempt Jehovah*.

The king's disobedience, however coloured over with a specious piety in his allusion to a text of Scripture, appears from the next words of the prophet to have been highly censurable. And it probably proceeded from his distrust, either of the power, or the favour of *Jehovah*; after Judea had suffered so much from these same enemies, who worshipped other gods. And it is observable, that, tho' the prophet says, *Ask a sign from*

Jehovah thy God, the king replies, *I will not tempt Jehovah*; not adding *my God*, nor choosing to acknowledge him in that character.

‘ Thus repulsed by the king, the prophet addresses himself at large to *the house of David*; and probably there were then present other persons of the royal family, and some also of the people who were of *the house of David*: that house! to whom the great promise had been made of a *son of David*, who was to reign for ever. Hear ye now, O house of David: is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself, &c.

‘ The word rendered *therefore*, may (upon good authority) be translated *nevertheless*; a sense very applicable to this place. — A sign, or miracle, hath been now offered at the command of God, but is refused; and can you think it of little moment to treat with such contempt both *the prophet* and *his God*? *Nevertheless the Lord himself will give to you the sign following: Behold! a virgin shall conceive, and bear a son, and call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good.*

‘ Here, I presume, ends this first prophecy; and the meaning may be stated thus. Fear not, O house of David, the fate threatened you: God is mindful of his promise to your father, and will fulfil the same in a very wonderful manner: *Behold! a virgin* (rather *the virgin*, the only one thus circumstanced) *shall conceive, and bear a son*; which son shall therefore be, what no other has been or shall be, *the seed of the woman*, here stiled *the virgin*: and this son *shall be called* (i. e. in Scripture language *he shall be*) *Immanuel, God with us*: but this great person, this God visible amongst men, introduced into the world thus, in a manner that is without example, shall yet be truly *man*: he shall be born an *infant*, and as an infant shall he be brought up: for *butter and honey* (rather *milk and honey*) *shall he eat*; he shall be fed with the common food of infants, which in the East was milk mixed with honey, *till he shall know* (not, *that he may know*, as if such food was to be the cause of such knowledge, but) *till he shall grow up to know how to refuse the evil and choose the good.*

‘ Here then we find a comprehensive description of the Messiah; of *the word, who was made flesh, and dwelt among us*. His divinity is marked by his being *God*; his residence upon earth, by his being *God with us*; and his humanity, by his being *born of a woman*, and *fed with the usual food of infants* during his infant state. How perfect is the harmony between the parts of this description, and the marks of the true Messiah in other sacred passages; and also, between *the first prophecy* in the very beginning

ginning of the Old Testament, and the completion of it first mentioned in the very beginning of the New!

‘ For, the first promise of a Messiah was, that he should be (not *the seed of Adam*, as he would have been called, if to descend from an human father, but) *the seed of the woman*, because he was to be born of a virgin. Therefore the Apostle says; *when the fulness of time came, God sent forth his son, made of a woman*. And that it was God, not man, who was to prepare a body for the Messiah, appears from the 40th Psalm, according to the Apostle’s very remarkable quotation of it: where the Messiah is prophetically represented as saying unto God,—*A body didst thou prepare for me; then said I, Lo! I come: as in the volume of the book it is written concerning me.*’

Having thus endeavoured to illustrate the first prophecy, contained in the text, and to defend the application of it to the *Virgin Mary’s conception and the birth of Jesus Christ*, our learned author now briefly states the second prophecy, which is thus expressed in our present translation.—*For before the child shall know, &c.*

‘ That this verse contains a distinct prophecy, says he, may be proved thus. 1. The words *preceding* have been proved to be confined to *the Messiah*, whose birth was then distant above seven hundred years; whereas the words *here* are confined to some child, who was not to arrive at years of discretion, *before* the two kings, then advancing against Jerusalem, should be themselves cut off.

‘ 2dly: Some end was undoubtedly to be answered by the presence of *Isaiab’s son*; whom God commanded the prophet to take with him, on this visit to Ahaz: and yet, no use at all appears to have been made of this son, unless he be referred to in *this* sentence.

‘ And lastly: These prophecies are manifestly distinguished by being addressed to different persons: the first being *plural*, and addressed to *the house of David*; but the second is *singular*, and therefore is addressed to Ahaz.

‘ We see then, that the prophet addressed himself at large to *the house of David*, when he foretold the birth of *the Messiah*; which, though the event might be very distant, would give present consolation, as it assured them of *the preservation* of the house of David; but that he addressed himself in particular to *the king*, when he foretold *the speedy destruction of the two kings his enemies*.

‘ This transition will be more evident, if we render the first word *but*; as the same word is rendered just before, in this same passage. The word also, now rendered *the child*, should be here rendered *this child*: and the sense of the verse may be then

clearly ascertained. The necessity of this last rendering has been observed by more than one expositor ; but perhaps no one has quoted any parallel instance, or produced proper authority for this necessary change of our translation.

‘ But, that we may not be charged with offering violence to an expression, in order to defend the Evangelists, or to confute their adversaries ; some authority should be produced, in a point on which so much depends : and I shall mention several passages similar to the case before us. When Jacob blessed Joseph’s two sons ; he laid his hands upon their heads, and used *the very same word* in the plural number, which Isaiah here uses in the singular. And as that word is rendered *these children*, by the authors of the Greek and other very ancient versions ; we have their joint authorities for rendering the word here *this child*.

‘ The authors of *our own* translation have not indeed rendered the word in the text *this child* : but they have shewn, that it *may be* so rendered : because they have themselves, in several other places, expressed the emphatic article by *this* and *that* in the singular number, and by *these* in the plural. Thus, in Jeremiah xxiii. 21.—*I have not sent these prophets* : in Numbers xi. 6.—*there is nothing before our eyes, but this manna* : in 1 Samuel xxix. 4.—*make this fellow return* : and to omit other instances, we read in Jeremiah xxviii. 16. (what it is impossible to translate otherwise) *this year thou shalt die*.

‘ But, besides these instances, in which similar words *may* and *must* be so rendered, agreeably to our *present* translation ; in this same verse of Isaiah, there is the authority of our *old English* translation for both the alterations here proposed : for the very first printed edition, and (at least) two others, render these words—*But or ever that child, &c.* And, to obviate any prejudice against the other alterations before proposed, it should be observed, that (so far from being now first thought of, to favour any new opinions) almost all of them are the very readings in our *former* English Bibles ; from which our *present* has been varied, in this and other instances, very improperly.

‘ The translation of the principal word here by *this child* being thus vindicated ; it may perhaps be asked, who this child was ; and the answer is—a son of Isaiah, called Shear-jashub ; whom God had commanded the Prophet to take with him, upon this occasion ; but of whom no use was made, unless in the application of these words ; whom Isaiah might now hold in his arm ; and to whom therefore he might point with his hand when he addressed himself to Ahaz, and said, *But before this child shall grow up to discern good from evil ; the land, that thou art in, shall be forsaken of both her kings.*

‘ The child’s name is evidently prophetic ; for it signifies a remnant,

remnant, or the remainder shall return. And probably he was so called, because born the year before, when such multitudes were carried captives into the land of Israel: and this, by way of prediction to the Jews—that, though they had lost one hundred thousand men by the sword in one day, and double that number by captivity; yet *those who remained alive, the remnant,* certainly should *return* to their own country.

‘ This prophecy was soon after fulfilled. And therefore this son, whose name had been so consolatory the year before, was with the utmost propriety brought forth now, and made the subject of a second prophecy—namely, that before *that child*, then in the second year of his age, should be able to distinguish natural good from evil, before he should be about four or five years old; *the lands of Syria and Israel*, spoken of here as *one kingdom* on account of their present *union and confederacy*, shall *be forsaken of both their kings*: which, tho’ at that time highly improbable, came to pass about two years after; when those two kings, who had in vain attempted to conquer Jerusalem, were themselves destroyed, each in his own country.’

As the subject of the sermon, from which we have given pretty large extracts, is both curious and important, and treated with great judgment and accuracy, we could not satisfy ourselves without giving our readers a particular account of it. With respect to the notes, those who are conversant in Hebrew literature will find many excellent observations in them, which throw great light upon the celebrated passage in question, and which, at the same time that they shew how well qualified Dr. Kennicott is for the great work he is engaged in, shew likewise the importance of his undertaking, and the great advantages which may reasonably be expected from it.

As to what Dr. Kennicott has advanced in answer to the bishop of Gloucester’s late reflections *on the collation of the Hebrew MSS*, we shall only say, that we have read this part of his work with great pleasure, and are persuaded that it will afford no small entertainment to almost every reader. The doctor defends himself with becoming spirit, and exposes the arrogance and inconsistency of the bishop in a very proper manner.

MONTHLY CATALOGUE.

14. *An Ode to the late Thomas Edwards, Esq. Written in the Year 1751. By Dr. Akenfide. Folia. Pr. 6d. Doddsley.*

THE learned writer who is the subject of this ode, in a preface to some Remarks on several occasional Reflections, published in the year 1744, took occasion to censure an oblation of Dr. Akenfide on the use of ridicule, and at the same

time the following passage in the Doctor's poem entitled, *The Pleasures of Imagination* :

' Others, of graver mien, behold; adorn'd
With holy ensigns, how sublime they move,
And, bending oft their sanctimonious eyes,
Take homage of the simple-minded throng,
Ambassadors of heav'n.'

This description he calls ' an insult on the whole body of the clergy.' But the impartial reader, when he considers that a *sublimity* of demeanor is not a distinguishing characteristic of the whole body, will be of a different opinion. In the year 1751, soon after the publication of Mr. Pope's works, with notes by Mr. W. Dr. Akenfide returns the compliment, and addresses this piece of satire to Mr. Edwards, author of the *Canons of Criticism*, bidding him assume the lyre in vindication of Mr. Pope, and tell,

— ' How displeas'd was every bard
When lately in the Elysian grove
They of his muse's guardian heard,
His delegate to fame above :
And what with one accord they said
Of wit in drooping age mislaid,
And Warburton's officious aid :

How Virgil mourn'd the sordid fate
To that melodious lyre assign'd
Beneath a tutor who so late
With Midas and his * rout combin'd
By spiteful clamor to confound
That very lyre's enchanting sound,
Tho' listening realms admir'd around :

How Horace own'd he thought the fire
Of his friend Pope's satiric line
Did farther fuel scarce require
From such a militant divine :

How

* * During Mr. Pope's war with Theobald, Concanen, and the rest of their tribe; Mr. Warburton, the present lord bishop of Gloucester, did with great zeal cultivate their friendship; having been introduced, forsooth, at the meetings of that respectable confederacy: a favor, which he afterwards spoke of in very high terms of complacency and thankfulness. At the same time, in his intercourse with them, he treated Mr. Pope in a most contemptuous manner, and as a writer without genius. Of the truth of these assertions his lordship can have no doubt, if he recol-

How Milton scorn'd the sophist vain
Who durst approach his hallow'd strain
With unwash'd hands and lips profane.

On this occasion, continues the poet,

—' Shakespeare debonnair and mild
Brought that strange comment forth to view;
Conceits more deep, he said and smil'd,
Than his own fools or madmen knew:
But thank'd a generous friend above,
Who did with free adventurous love
Such trophies from his tomb † remove.'

If the reader should enquire why this Ode is now published, fifteen years after it was written, we can only answer, that the bishop of Gloucester has thought fit to reprint the animadversions we have already mentioned, in the last edition of his *Divine Legation*.

15. *Beauty, A Poetical Essay. In Three Parts. 4to. Pr. 1s. Becket.*

In the first part of this short essay the poet describes the beauty of nature, the rural prospect, the chrystal fountain, and the flowery field; in the second he traces the power of beauty in the female face; in the third he investigates the moral beauty of the soul.

As a specimen we shall give the author's advice to the ladies,

' Let Gallia's sunburn'd maids their cheeks incrust
With the false varnish of a crimson dust;
On artificial locks, which tow'ring rise
A monstrous pile, and seem to threat the skies,
Let them, with taste capricious, powder spread,
To ape the honours of a hoary head:
So Caledonia's fir-crown'd hills appear,
When big with snow descends th' inclement year:
Let them, each soft endearment laid apart,
With open impudence attack the heart:
Form'd as ye are each Beauty to display,
And mock the painter's tint, and poet's lay,
Ne'er may this modest ornament be lost,
Your first perfection, and your fairest boast,

recollects his own correspondence with Concanen: a part of which is still in being, and will probably be remembered as long as any of this prelate's writings.'

† See the *Canons of Criticism* by Mr. Edwards.

Which can your eyes with force resistless arm,
 Point ev'ry glance, and double ev'ry charm.
 Ne'er may your skill such foreign arts employ,
 To raise that passion which they must destroy :
 Still let your skins, with native lustre, shew
 The white rose, blended with its blushing foe ;
 Still let your hair, with unaffected grace,
 In glossy ringlets decorate your face :
 With powers like these can pomp and splendor vie,
 The sparkling di'mond, or the Tyrian dye :
 When youth and beauty deck the blooming maid,
 The purple sickens, and the di'monds fade.
 Adorn'd with charms that ev'ry art despise,
 Victorious Love exults, and triumphs in her eyes.'

Every part of this composition is equally poetic, the descriptions are elegant, and the numbers flowing. But, indeed, the subject is calculated to animate the most frigid bard ; and he who can touch it without feeling a poetical enthusiasm, ought to be expelled from all the scenes of beauty, and the confines of Parnassus.

16. *Characters. An Epistle. Inscribed to the Earl of Carlisle. By Francis Gentleman. 4to. Pr. 1s. 6d. Becket.*

Moral portraits are now become too common to excite a reader's curiosity. Theophrastus, Bruyere, Butler, in prose ; Pope, Young, and many others in verse, have almost exhausted the subject. In order, therefore, to gain the attention of the public, poets have exhibited the characters of persons, who by their stations, abilities, or conduct, have distinguished themselves in the eye of the world. Mr. Gentleman, if we do not mistake his meaning, pretends to write upon this plan ; for he assures us,

' No visionary child of Fancy shines,
 But living pictures in his faithful lines.'

Yet all his characters are applicable not only to one person, but to ten thousand. The rake, the benevolent man, the miser, the epicure, the ambitious courtier, the stoic, the metaphysician, the sceptic, the enthusiast, the pedagogue, &c. compose this group of figures, among which the following is the most distinguished,

' Curs'd with a plumb, the fruit of famish'd years,
 Plunder of orphan's cries, and widow's tears,
 Avarus see, amidst his golden store,
 Worship the shining god, and pray for more ;
 Thirsty as ocean, hungry as the grave,
 To tears and wishes an eternal slave—

' Would you present to pity's melting sight,
 A seeming butt of fortune's utmost spight;
 This son of starving opulence produce,
 Shame of his kind humanity's abuse;
 Upon his bloodless cheeks pale famine lies,
 And glares a spectre in his haggard eyes;
 Squalid and lank his hoary locks fall down,
 From the chill circle of his hairless crown;
 His care-worn front unnumber'd furrows mark,
 Life seems declin'd to its expiring spark;
 His useless teeth have long forsook their seat,
 And to his pocket made a snug retreat;
 His nose most prominent, and aquiline,
 Politely bends to meet the curved chin;
 His palsied head a constant motion feels,
 One wither'd hand from t'other slyly steals;
 His sapless trunk, of more than common length,
 His spindle shanks devoid of needful strength;
 And thread-bare garments pervious to the cold,
 Conjoin'd, such perfect wretchedness unfold,
 That all must own, who such a portrait scan,
 He's more a living skeleton, than man.

' His wakeful eyes ne'er feel the balm of sleep,
 But constant miserable vigils keep;
 The half-starved mouse which o'er his chamber crawls,
 Alarms his heart till—murder!—thieves!—he bawls—
 Each whispering breeze his anxious spirit shocks,
 And seems a midnight robber bursting locks;
 The bird of fate, which flaps portentous wings,
 Such are his fears, a peal of thunder rings;
 Not that his callous conscience is dismay'd,
 More for his treasure than his soul afraid.

' Tormented thus with never-ceasing care,
 He spares to torture, and exists to spare;
 Denies to nature what she simply craves,
 And to himself becomes the worst of slaves;
 Pregnant with fears, a foe declared to hope,
 At length he seeks contentment in a rope;
 Falls a lean sacrifice to darling self,
 Concludes the thrifty scene—and hangs himself.'

17. *The Tears of Twickenham. A Poem.* 4to. Pr. 1s. White.

This poem, though written in a style which is tolerably harmonious, will be uninteresting to those who are not acquainted with the incident on which it is founded, and the merits of Mr. Hindley.

18. *The Politician. A Poem. Addressed to Mr. James Scott, Fellow of Trinity College, Cambridge. By the Author of Juvenal's Satires imitated and adapted to the Times.* 4to. Pr. 1s. 6d. Ridley.

We have more than once reviewed the works of this author, (see vol. xv. p. 310. and vol. xvi. p. 385.) and allowed him all the merit that his best patron, if not blindly partial, can assign him. The performance before us contains but little of that *pomposity* which we animadverted on in his former productions; though we own we could wish for a greater diversity both in his manner and versification. In the latter, however, we think he errs on the safe side, and that the publick has a right to harmonious numbers; nor can we excuse harshness under the title of freedom and variety. No good poet was ever slovenly by choice, and the liberties which the late great example of it (Churchill) took in that respect were owing to haste, and sometimes to intemperance. The frenzy of the public bought as fast as he wrote, and therefore he thought he could not write enough. A graceful variety is, however, an indispensable excellence in poetry, and, perhaps, the great masters who have been the most successful in that respect, have found more trouble in attaining it than in giving the most finished polish to their numbers. But to return to the poem before us: without entering into any private or public character the author either praises or censures, we think the following negative definition of a patriot well drawn, and has something in it like originality.

'Tis not the clamor of intemp'rate zeal,
A random ferment for the public weal;
'Tis not the madness of a harpy rout,
Who damn all measures—when themselves are out;
'Tis not a boasting independent tribe,
Who roar their honour, while they grasp the bribe;
'Tis not a *wretch*, by titled patrons fed,
Absorb'd in int'rest, and by party led,
Led, like a slave, who, lost to ev'ry grace,
Creeps the meer *shadow* of his master's face;
Looks with *his* eyes, and thinks, but with *his* thought,
Acts, at a nod, or scribbles—as he's taught.'

19. *The Booksellers. A Poem.* 4to. Pr. 1s. 6d. Dell.

If any of our readers should have the odd fancy to grace his collection of poems with a complete pattern of bad writing, scurrility, and dulness, we would recommend this performance to his purchase, which will doubtless more than answer his intention.

20. *The Merry Miller: or, the Country-Man's Ramble to London. A Farce of Two Acts.* 8vo. Pr. 1s. Davenport.

This farce is too poor and insipid to bear either a representation on the theatre, or a reading.

21. *Genuine Memoirs of the Celebrated Miss Maria Brown. Exhibiting the Life of a Courtesan in the most Fashionable Scenes of Dissipation. Published by the Author of a W** of P**.* In II Vols. 12mo. Pr. 6s. Allcock.

This is the history of a profest courtesan, in which there is scarcely an incident that, like the cloaths of her profession lent out by bawds, has not appeared on the backs of a hundred different sisters. But though there is not much originality in this performance, yet we cannot pronounce it to be void of merit in the execution. The stile is easy and clear, and the reflections natural and unaffected: this is all that can, with impartiality, be said in its favour, as the second volume must be particularly obnoxious to every chaste reader.

22. *Reflections on Originality in Authors: Being Remarks on a Letter to Mr. Mason on the Marks of Imitation: In which the absurd Defects of that Performance are pointed out; and the absolute uncertainty of Imitation in general is demonstrated in various Instances: With a Word or Two on the Characters of Ben. Johnson and Pope.* 8vo. Pr. 1s. Horsfield.

This writer undertakes to prove, that the marks of imitation which the author of the Letter to Mr. Mason has pointed out, are fallacious and uncertain; that a bare coincidence of sentiment is not always the effect of imitation, but that there ought to be some better proof, or real evidence: otherwise, he thinks, the originality of a good author should not be called in question. 'But, he says, what is here advanced should not be construed to serve the purposes of such as are indisputably copiers, the imitators and small poets, whose works carry in themselves genuine marks of the imbecility of the genius of their parents—Their characters may go far towards assisting us in our discovery of their resources. For where versifiers are notoriously defective, as to their creative powers, where they are themselves fond of proclaiming their own borrowings, there any part of theirs, which has a real affinity to any thing to be met with in a preceding work, is justly liable to a suspicion of being thence derived, consequently of being unoriginal.'

The fairest way of judging in this case is to examine every writer

writer by the same criteria, and not to condemn the inferior poet without incontestible proof; for it can never be justice to brand a man as a thief, because he is poor: let the marks of his thievery be produced. If one criterion is not sufficient, it is necessary to examine a second, or a third; and if a plagiarism is actually committed, it is hardly possible but that more signs of it than one will appear to a discerning eye. A concurrence of several circumstances amounts to an indisputable proof: whereas one mark is often ambiguous, and general rules founded upon one mark are consequently not sufficient to authenticate a discovery.

This writer treats Ben. Johnson and Mr. Pope with uncommon freedom; representing them as plunderers of Parnassus:

‘Thieves of renown, and pilferers of fame.’

• The former, he thinks, has very poor pretensions to the high place he holds among the English bards, as there is no original manner to distinguish him, and the tedious sameness visible in his plots, indicates a defect of genius.

• The writings of the latter, he says, are a perfect cento, *undique collatis membris*. The poet generally points out his own imitations; so that they appear, as Mr. Butler expresses it, like a taylor’s cushion of Mosaic work, made up of several scraps sewed together, *ubi unus & alter affuitur pannus*.

We look upon Mr. Pope as a poet who adorned every sentiment he adopted with a peculiar grace and dignity. In the following remarkable passage he seems to have imitated Silius Italicus.

Self love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The center mov’d, a circle strait succeeds,
Another still, and still another spreads;
Friend, parent, neighbour, first it will embrace;
His country next; and next all human race;
Wide and more wide, th’ o’erflowings of the mind
Take ev’ry creature in, of ev’ry kind;
Earth smiles around, with boundless bounty blest,
And heav’n beholds its image in its breast.

Essay on Man, Ep. iv. 363.

Silius Italicus has introduced this simile upon a different occasion.

Signa reportandi crescebat in agmine fervor.

Sic ubi perrumpit stagnantem calculus undam,

Exiguos format per prima volumina gyros;

Mox tremulum vibrans motu gliscente liquorem

Multi-

Multiplicat crebros sinuati gurgitis orbes ;
 Donec postremò laxatis circulus oris,
 Contingat geminas patulo curvamine ripas. Lib. xiii. 23.

Supposing Mr. Pope took his idea from these exquisite lines, yet every reader of taste will acknowledge himself obliged to him for the ingenuity of the application, the management of the allusion, and the harmony of the versification. His enemies can only say, he found the gem in Italy : we add, he brought it into England, and, by setting it anew, gave it additional lustre.

23. *A Larger Confutation of Bishop Hare's System of Hebrew Metre : in a Letter to the Rev. Dr. Edwards ; in Answer to his Latin Epistle. By Robert Lowth, D. D. F. R. SS. Lond. and Goetting. and Chaplain in Ordinary to his Majesty. 8vo. Pr. 1s. 6d. Millar.*

The learned and ingenious bishop Hare has been often applauded for his elaborate investigation of the Hebrew metre : he has been thought not only to have proved its existence, but to have determined its peculiar properties and laws. But his metrical system has been attacked by several learned writers, and is now, to all appearance, entirely demolished by this discerning and judicious author, who has demonstrated, that any given part of the Hebrew bible, confessedly prose, may be reduced to such Harian metre, as may be justified by examples from the Harian psalms ; to verses as well turned, as well divided, as regular, as elegant, as those of Hare generally are ; with no more licences, or alterations of the text, in adjusting them, than are usually admitted by the bishop himself.

See our account of Mr. Edwards's Latin Epistle, in the Critical Review for February, 1766.

24. *A Narrative of what passed between General Sir Harry Erskine and Philip Thicknesse, Esq; in consequence of a Letter written by the latter to the Earl of B——, relative to the Publication of some original Letters and Poetry of Lady Mary Wortley Montague's, then in Mr. Thicknesse's Possession. 8vo. Pr. 1s. Williams.*

While this writer was under a severe prosecution, he became possessed of certain letters and poetry, supposed to have been written by lady Mary Wortley Montague. Upon applying to lord B to interest himself in his (Mr. Thicknesse's) favour, as being the only method to prevent the publication of the said letters and poetry, his lordship employed the late Sir Harry Erskine to give the meeting to Mr. Thicknesse, who, so far as

we

we can perceive, even by the latter's own account, behaved in the affair like a man of honour and understanding; but Mr. Thicknesse refused to give up the papers without certain stipulations, which lord B. appears, very properly, to have disdained and rejected.

25. *Harlequin: or, a Defence of grotesque Comic Performances.* By Mr. Justus Möser, Counsellor of the High Court of Justice at Osnabruck, Etc. Translated from the German by Joach. Andr. Fred. Warnecke, LL. C. 8vo. Pr. 2s. 6d. Nicoll.

If this is really a German production, it is the most humorous we have seen from that country. The author, under the arch character of Harlequin, shews abundance of taste in vindicating the absurdities of his own votaries. His satire is, sometimes, however, lost on an English reader, who is unacquainted with foreign compositions and manners.

26. *A Complete System of Italian Book-keeping, according to the Modern Method, practised by Merchants and others.* By Daniel Dowling, late Teacher of the Mathematicks, and Author of *Mercantile Arithmetic*. 8vo. Pr. 3s. Johnston.

The chief end aimed at in book-keeping is to record a man's dealings and transactions, and dispose the various accounts thereof in such order, that the books may exhibit a plain, full, and exact account of the condition and circumstances of each part of his business, and thereby enable the person at all times to satisfy both himself and others with respect to the state of his affairs. Thus a merchant that deals in proper trade, ought to know, by inspecting his books, the exact posture of his circumstances, that is, to whom he is indebted, and who is indebted to him, with the particular sums of each; what goods he has purchased, what he has disposed of, with the profit or loss upon the sale, and what remains yet in hand; what goods or money he has in the hands of factors, what ready money he has by him; what his stock was at first, what alteration it has suffered since, and what it now amounts to.—By these or similar methods, other dealers posting their accounts, may at any time, in an easy and expeditious manner, satisfy themselves with regard to any circumstance or article of their trade. A factor's books must be kept in such order, that he may be able to shew what commissions he has received, how he has disposed of them, what returns he has made, and what of his employer's books or money are yet in his hands, or in the hands of debtors, &c. An easy, ready, and correct answer to these and the like demands, is the real use of book-keeping, and to ac-

comply with this end should be the principal view of every writer upon this subject.

The work before us appears to be drawn up in a clear and comprehensive manner: the rules our author has laid down for posting the several articles relating to domestic and foreign trade, seem extremely well adapted to the various cases of mercantile affairs; and the examples referred to in the Waste-book, Journal, and Ledger, are, in our opinion, ranged in a more natural and judicious order, than in any other treatise upon merchants accounts we have yet seen.

27. *The Advantages of Inland Navigation; or, Some Observations offered to the Public, to shew that an Inland Navigation may be easily effected between the three great Ports of Bristol, Liverpool, and Hull; together with a Plan for executing the same.* By R. Whitworth, Esq; Humbly submitted to the Great Assembly of this Nation. 8vo. Pr. 2s. 6d. Baldwin.

We have already given our opinion * more than once of the great utility of inland navigations. As the merit of the publication before us depends upon the truth and accuracy of the map, the mensurations, and the calculations it contains, of which we are no judges, we can therefore only again recommend the consideration of the subject, in the warmest manner, to the patronage of the public.

28. *A Brief History of the Kings of England, particularly those of the Royal House of Stuart, of Blessed Memory.* By Sir A. Welding, Bart. 8vo. Pr. 1s. Williams.

This is a republication of a most stupid invective, not only against the kings of the house of Stuart, but against all the kings of England. The supposed author, or a knight of a similar name, lived in the reign of James I. of England, and wrote a railing account of his court and person. The dunce of the present performance has adopted the similarity of name, and brought his history down to the Revolution; but it is very unimportant whether the name is fictitious or not, as the performance is certainly despicable.

29. *A Word to the Respectable Pro's and Cons, Ins and Outs, the Politicians, and Weekly Venders of Politicks in Great Britain.* 8vo. Pr. 6d. Fletcher.

We find nothing in this flimsy pamphlet which has not been a thousand and a thousand times repeated. The whole of it proceeds upon the stale topics of a people keeping within the bounds of their duty to government, of ministers consulting

* See Vol. XXI. p. 237.

the interests of the people, and of a sovereign having a just discernment in the choice of his ministers.

30. *An Apology for the Ministerial Life and Actions of a Celebrated Favourite.* 8vo. Pr. 1s. 6d. Pridden.

Whether this apology is real or fictitious, is of no great importance. It seems calculated to recommend two or three unpensioned writers to the notice of government.

31. *A Letter to the Rev. Mr. John Wesley, concerning his Inconsistency with himself. Occasioned by the Publication of his Sermon, Entitled, The Lord our Righteousness.* 8vo. Pr. 6d. Keith.

Mr. Wesley, in a sermon which he has lately published, has, it seems, maintained, that 'the righteousness of Christ is imputed to all believers,' and has declared, that 'this is the doctrine which he has constantly believed and taught for near eight and twenty years.' But having, in some former works, denied the doctrine of *imputed righteousness*, and called the expression a crude, unscriptural phrase, he is charged with inconsistency, and his contradictions are exhibited in opposite columns, by the writer of this letter.

Mr. Wesley is likewise accused of having farther declared, that 'this is the same doctrine which Mr. Whitefield, Mr. Romaine, and Mr. Madan preach.' Our author resents this insinuation, and assures him, that *they* differ from the notions which *he* has advanced, on this topic, as widely as the east is from the west; that while he, the said Mr. Wesley, 'changes from wrong to right, and from right to wrong,' these 'worthy ministers' unanimously maintain, that 'both Christ's active and passive obedience, as making one glorious, perfect righteousness, are imputed to a believer; that the one absolves him from guilt and condemnation, the other intitles him to life eternal; that, being invested with this spotless robe, God the father sees no spot in him, but accepts him, and loves him as though he had never sinned.'——

'We really wonder,' Mr. Wesley, that you should become a backslider, and a false brother; that you should reject this soul-reviving doctrine, and 'feed your flock with Arminian husks,' which are only fit for heretical swine, while 'your real friend and humble servant,' the author of this letter, ardently prays, that 'your naked soul may be covered and adorned with the spotless robe of Christ's matchless righteousness, that when the top stone of salvation shall be brought forth, you may join with them who shall shout, *Grace! Grace! only Grace!*